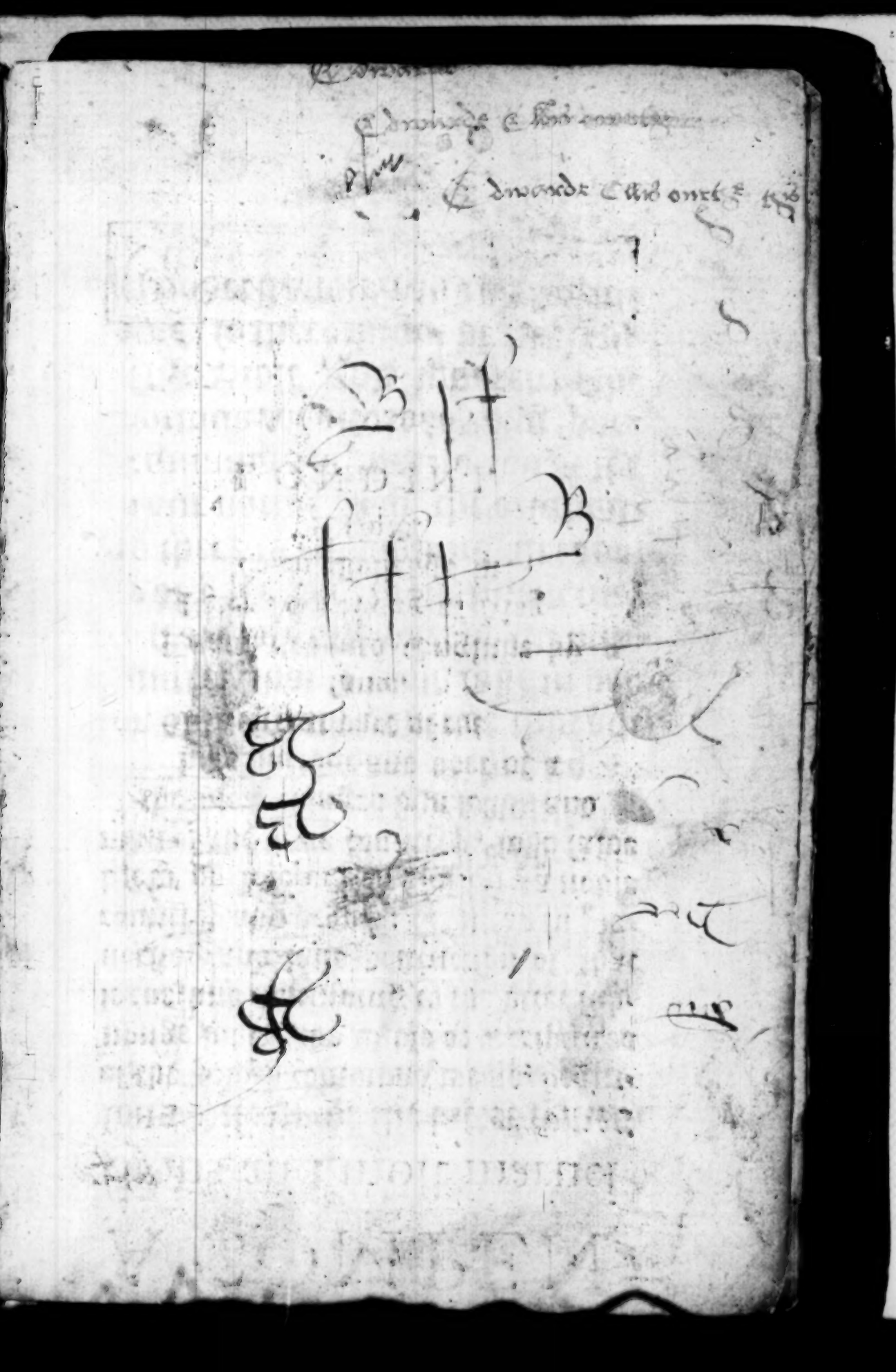
# A COMPENdious and most maruelous Hystory of the latter tymes of the Iewes commune weale, beginnynge where the Bible or Scriptures leaue, and continuing to the vtter subuersion and laste destruction of that countrey and people: Written in Hebrew by Ioseph Ben Gorion, a noble man of the same countrey, who sawe the most thinges him selfe, and was auctour and doer of a great part of the same.

Translated into Englishe by Peter Morvvyng of Magdalen Colledge in Oxford.

LONDINI.

Anno Domini.

1558.



# The Epistle to the Reader.

Thomas Nynton



Eing moued and requested of a certayne honest mā prynter of Lōdon, studiousse in his vocation of the commoditie of this our cuntrey, that I wold take in hād to translate this part of the history of ỳ Jewes, to the intent that as there is emongst vs already, in our natiue tong, the originall begynninge of that nacion, & the continuance also for a long space in the Bible, and annexed to the same: so there might be likewise an vnderstanding and declaration to al men in the English tong,

as wel as in other, of the destruction of so famous a commune weal: I both thought it honest to further so good an attempt: yea, and almost dishoneste to repulse his requeſt, opportunitie and leysure seruing me: considering also how mani prophecies there be in the scriptures of the destructiō not onely of the citie Ierusalem, but also of the whole cuntry, and no specialtie nor notification in our tong of the fulfillinge of the same. For ẏ performance wherof, after long weiyng and debating of ẏ matter, it was thoughte most cōuenient not to burthē the desierous hereof with the prouiding of so chargeable a volume, as is the great history of Flauius Iosephus that writ the discours of the same to the Romaines, together with many other actes of o-

ther

ther nations nothinge at all per-
teining to ỹ hiſtory of ỹ Iewes:
but that we ſhould plenteouſlye
content mens deſires and ſatiſfy
our prefixed and aboundauntlye
with a farre more briefe: muche
leſſe coſtlye, and as ſufficiente a
commentarye for oure purpoſe,
nothing inferiour to the other in
veritye: yea, written by the ſame
Ioſephus, as the tenure and con-
tentes of bothe the bookes do im-
porte, although he name him ſelf
in thys, Ben Gorion, that is the
ſonne of Gorion, and in the other
the Sonne of Mattathias: whiche
is a thynge ſo commune in the
Iewes genealogies, ỹ men nede
not ſicke far for the like, for one
mã to diduct his diſcente frõ di-
uers names of father, graund-
father or greate graundfather,
of the fathers ſide or of the mo-
thers

thers side, now taking the name of the nert, now of the most notable of his kinred. But howsoeuer the names be vnlike, thistories do so agrie, that they may wel be thought to be written bi one mã: this vnto his cuntrimen Jewes, or for thẽ that desire no more but a iust rehersal of the thinges cõcerning that onely cuntrey: the other for the Romayns, or for thẽ that desire to vnderstande of the feats of the Romains in the time of ỳ age: whiche we thought not to be so necessary for our purpose. We determined therefore to take in hande this Joseph, or rather this his owne epitome or bridgment of his greate boke, yet the whole history of the Jewes notwithstandynge.

In the translation whereof what paines is taken, not only in re-

restoryng diuers woꝛdes that were depꝛaued and coꝛrupted in the latin text: yea, and some hole mẽbꝛes of sentẽces left out which were expꝛesly in the Hebꝛew, but also that the Hebꝛaicall foꝛmes of speach so discrepant from our phꝛase & accustomed maner of speaking, might be reduced vnto our vulgare and familier communication, that they might be the better vnderstanded: I refer it vnto the iudgement of thẽ that be expert in the tongs: who if thei list to confer both the textes, they shal euerywhere espy a great dissimilitude betwene the woꝛdes of both, and sometime finde hole members of sentẽces transposed: yet I trust they shall likewise cõfesse both that I haue not swarued any thing from the sence and meanyng of the auctour, whiche

I moste attentifly did alwayes ponder and cõsider, as the thing moste profitable for our purpose, & also that it was necessary so to doe, to reduce it vnto our maner of speakyng. For wherunto serueth it, if it should not be vnderstanded? Were it not as good to remayne styll not vnderstanded in a strange tong, as not vnderstanded in our owne? If suche translations, worde for worde, be to be counted in our tong, beyng turned into our wordes onely. This therfore was chiefly endeuoured, that it might be framed and come moste nie vnto our vulgare tongue, not to our vulgare wordes onely, and yet it shoulde not be diffrained, nor disgresse from the true meanynge of the Historiographer.

Seinge

Seynge then that it maye nowe be redde in our mother tongue, and vnderstanded also, our hope is that oure trauayle shall not be loste, but that thou likewise for thy parte (gentle Reader) wilte diligently peruse and read this history, worthye of so great paynes to be bestowed vpon it, bothe for the pleasauntnesse of the matter, and also for the inestimable profite that thou maiest take thereby. For pleasure: who woulde not be very much delited and desierous to vnderstande the ende, and what became at lengthe vppon suche a people, that he hathe hearde so muche of, as euerye man hathe redde & hearde of the Jewes in the Bible and otherwise: besides the delectation, in perceiuynge thinges of so great antiquitie.

Euery

Euery man deliteth to behold the pictures of auncient persons, as of Hercules, Hector, Iulius Cæsar, Arthur, and reuerenceth them as thoughe they were halfe Gods: how much more pleasure should it be to behold the liuely images of their mindes which appeare in theyr actes and dedes whyle thei were here in this life, wherby we shoulde learne to knowe good from euil, and by the applying of their dedes vnto our maners, with considering the euent and successe they had of their actions, we maye take ether an example or some admonicio, or occasion to amend our lifes, wherin besides pleasure, is also profit. As when thou seest ỳ Iewes here afflicted with diuers kinds of misery, because they fell from God: then maist thou be admo-

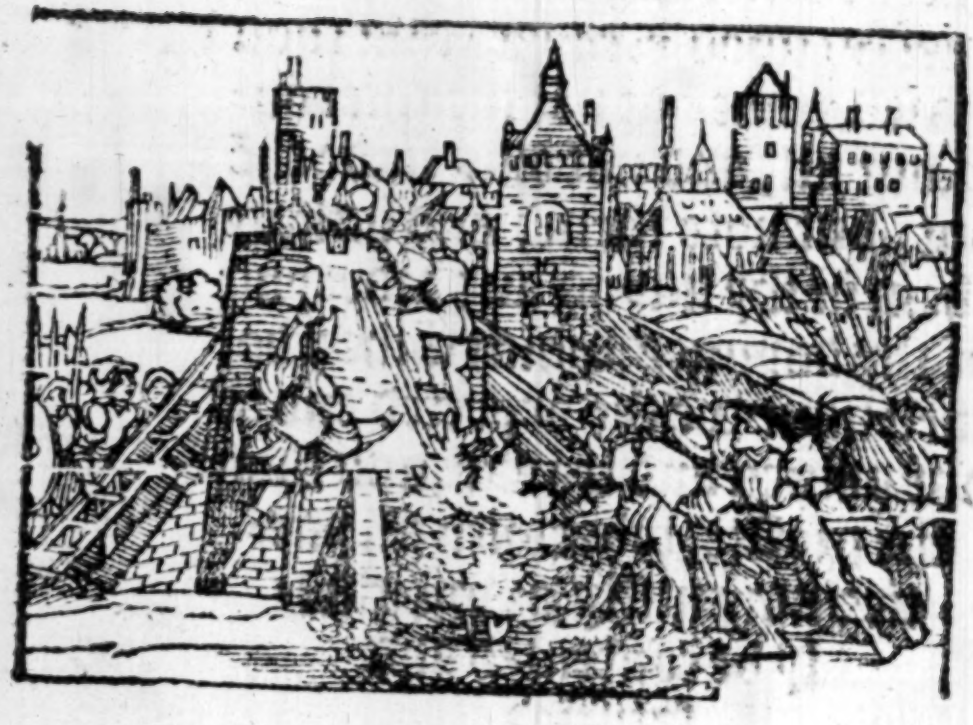
nished

fished hereby to see the better to shine owne waies, least the like calamities light vpon thee, vnlesse thou be so fõd to thinke God will more spare thee, which art but a wild Oliue & but grafted into ỹ stock of faith, if thou bring ether noughty fruit or no fruit, then he did the natural braũches which sprang naturally of ỹ rote it self. Thou shalt read here of terrible and horrible euentes of sedicion and rebellion, yea there was no such cruelti exercised vpon them by their external ennemies, as they vsed amongst thẽ selues one vpon an other, subiectes against their princes, and subiectes against subiectes: in so muche ỹ nothing hastened their destruction so greatlye as their own doggidnesse & intestine hatred. Be thou warned therefore

by their harmes, & take hede that thou maist auoid ẏ like. Cõsider moze ouer and marke well, the Jewes were counted Gods people, the Romaines contrary his ennemies, as without all doubt, hauing no knowledge of God, & being Jdolaters as they were at that time, they could not be gods people: yet foz al this, God wold they should preuaile against the Jewes, and subdue them vnder their yoke. Wherbi we mai learn how greatly God is infensed against iniquitie, in so much that he will rather bring in vpon his own children a nation moze wicked: then to leaue them vnpunished, to run fozward in their wicked race. Suche profitable ensamples and lessons are in this histozy without number: whiche if I shoulde recite all, I shoulde bring

bringe the whole booke into the preface. We will therfore be content with these fewe at this presente, neither as all, nor as the chiefe: desieryng and wisshynge chiefly (good Reader) that thou maiest finde out not the chief only, but all, and not only finde thē out, but note them, and imitate them in thy liuyng and orderyng of thy doynges: which if thou do, then haue we the erpected end of our paines and trauail, and thou the profite, wherwith all parties may iustly, or wil gladly be contented and satisfied.

# The ſiege of Hieruſalem.





# The state of the common vvealth of Iury, from the Machabees, vnto the vtter destruction and subuersion of the same.



Accordynge vnto those things that we haue founde in the Booke of Ioseph the preest, the sonne of Gorion, & in other bokes writtē accordyng to the most certain veritie: we will drawe forthe and rehearse some thinges for the comfort that may come therof, especially seing all the prophets haue bent and directed their prophecies of things to come, to this, that the kingdome of the house of Dauid shoulde returne and florishe in time to come. Therfore, if there had bene any kinges of the house of Dauid, duringe the time of the seconde house, or seconde temple: then should wee haue ben in suspence, yea, euen now already our hope hadde bene dasht. But there was no kinge-

dom of the house of Dauid in that age, saue onely a certain dominion that Zerubabel and Nehemia had. Yea rather the kingdome remained at that time to the house of the Machabees, and them that were toward them. But nowe to the purpose. When Alexander the first king of the Grekes hadde fortified and established his kingdom, he died, being yet but a yong man, and his kingdome was deuided amonge foure of his captaines, as it is written. VVhiles he is yet aliue, his kingdome shalbe broken, and deuided into four coastes of the heauens. He left behinde him a sonne of tẽder yeres called Arkolas, whose tutour or keper perceiuing him to be toward: gaue him impoisoned drinke, and made him away. Those captaines made war one vppon another: of whom one that was named Ptolomie, procured Moses lawe to be translated into Greke, to the entent he might finde some occasion to picke a quarell against Israel. For by their lawe he sought meanes to withdrawe them from their religion, according

Daniel.

ding to the Psalme. Many a time haue thei fought againſt me fro my youth vp (may Iſrael nowe ſaie.) Psal.129.

There were ſeuentye auncient men that tranſlated the lawe, whom Ptolomye the kynge ſeperated one from an other, puttynge euery mā apart in a houſe by him ſelf. And thei all agreed in ſence, albeit thei chaunged thirtene places: whiche was not done without miracle, that they all agreed together in the meaninge, as thoughe one alone had writ it. Thoſe xiii. places be theſe. Firſt, GOD hathe made in the beginninge, whereas no worde or thing is put before the name of God, & alſo for ỹ in the Greke tong, the thing ỹ doth is put before, and that that is made is placed after: leaſt this worde Bereſchith ſhoulde be taken for a Creatour, and Elohim for a creature. Gene.1.

The ſeconde. I vvill make man accordinge to the image and likeneſſe, that it ſhould not be heard as though he were one ỹ conſulted with other. Gene.1. I for wee.

The third. And God finiſhed in the ſixt daye, and reſted on the ſeuenth. Gene.2. Sixt for ſeuenth.

Leaſt it ſhoulde

seme as though he had made ani thing in the seuenth daye, and in it ended his
Gene.2. woorkynge. The fourth. Go to, I vvil go
I for wee. doune, and there vvill confounde their language, least by speakinge in the plurell number, they shoulde haue bene
Gene.18. thought to be many. The fift. And Sara
With the that stode by hir for, to her self. laughed, speaking vvith them that stode by her. Because Ptolomye the kinge shoulde not mocke them and saie, who shewed you what she saide to her selfe? The sirt. Because in their furie they kil-
Gene. 49. led an oxe, and in their vvill they brake
Crib, for an ore. the cribbe, Lest the kinge should mocke and saie, what hath a man to do wyth
Exod.4. an ore. The seuenth. And Moses tooke
That that could bear a man, for an Asse. his vvife and his sonnes, and set them vpon that that could beare a man. Lest the king shoulde mocke our master Moses, because he rode vppon an asse. And that he should not saye, how should an asse beare a woman and two children? He would neuer haue done it if he had not bene a begger, or base person. The
Exod.12. eight. And the dvvelling of the childrē of Israel in Egipt and other landes, vvas

cccxxx.yeres. Notwithstandynge they abid not in Egipt but.ccc.yeres, & that is that their father Iacob tolde theim. Descende yé (the letters of the whiche worde in Hebrue,signifie.ccc.) thither. Furthermore,the cõputation of.cccccxxx yeres, is from the yere that Isaac was borne, which was the holye seede vnto Abraham. The ninthe. And vnto the little ons of the children of Israel stretched he not his hande? As who woulde saye:yea, also vnto their little ones he stretched not his hande. Euen bicause he should not saye, the great men escaped,but the childzen of the sonnes of Israel escaped not. The tenthe. I toke of them nothing of valure,least he shoulde saie,he toke not an asse,but he toke one reward. The eleuenth. VVhich thinges thy Lorde God hathe deuided, that they may shine vpon all people. Lest he shoulde take an argument thereof and saie: Loe, the holye and blessed Lorde hath deuided them to all people, & hath geuen them licence to worshippe them. The twelf. He vvent and vvorshipped

ד״ן

Exod.24. Little ons for Princes

Num. 16. Of valure for an asse

Deute. 4. That they may shine is added

Deu. 17

To worshippe is added.

straunge Gods vvhiche I commaunded not to vvorshippe. Lest he should saie: now hast thou called them to straunge worshippinge of Gods. The thirtenth. They translated an Hare, little fete, bicause the kinges wife was called hare: lest shee should saie, the Jewes mocke me. When these seuentie elders hadde translated the law into the greke tong, Ptolomee reioysing much in their wisdome, honored them with princely apparell and great rewards, brought thē also home again mery and glad. Moreouer, he sendeth by them oblations to our God. At that time there were many contented to folow the lawes of the Grecians, but these seuentye refused. Not longe after captaine Seleucus, Ptolomies cōpanion in office died, in whose stede Antiochus raigned in Macedonia. This Antiochus makyng warre vpon Ptolomee, bereft him of all his dominions, and slewe him. After that he subdued all the lande of Israel then vnder the regiment of Ptolomee, and wared verye proude. He hated Israel also be-

cause

cause they loued Ptolomee, and ayded him in the warres againste him. This is that Antiochus that builded a great citye vppon the sea coaste, and called it Antiochia, wherein he made a golden ydole, commaundyng that the children of Israel should be brought vnto it and worship it. But some of them chose rather to suffer deathe for the religion of their god: although some other fel from the synagoge their mother church. Before this he toke away also their Sabboth, their new mone, and leage of circumcision: forbiddyng that in any wise they should obserue these commaundements in anye place throughout his whole dominiõs. For the which he put many of ẏ Israelits to death, & oppressed thẽ more then did euer anie of their enmies or aduersaries. The second mã in honor next him self in Jerusalẽ was one Polipus, he erected an ymage in the tẽple, cõmaundyng the people of Israell to worship it, and who so euer was disobedient, to be slaine. Therfore he put to death Hanna and her seuen children

as

as it is mencioned in other places. When Antiochus perceiued this, it increased his hatred towarde Israel, in so muche that he did his endeuour ý none of them should scape or be left aliue, except such as would worship the image. Then fledde manie of the Israelites to the mounte Meditt and to Iericho, because of the lawe of Polipus and Antiochus his lorde, hauinge to their gouernour the hie priest Mattathias sonne of Iohan, otherwise called Chasmonany. The priest enioyned them to faste, and punishe thẽ selues before the lorde with wepinge, sackeclothe, and asshes, and after this he saith vnto them. If ye wil ieoparde your liues for the holy Lorde, why die we like women? Let vs go and fight with Polipus, and if we die, wee shal die with honour: peraduenture the holie and blessed God wil helpe vs, and will not roote out the remnaunt of Israell. To this counsell euerie man assented, and made a couenant with hym vpon this thing. Polipus hearing this, gathered his force together, and made to-

Hasmonany.

toward them to destroye them, & what Israelite so euer he found in his waie, he slewe him. Mattathias the prest and all the remnant of Israel vnderstãding that Polipus came againste them, they went vp vpon the mount Modiit wyth their wiues and children: Then hee put him selfe and his sõnes in armour. He had fiue sonnes. Iudas the eldest, the next Iehonathan, the thirde Iochanan, the fourth Schimeon, and the fifte Eleasar. All these wer valiant and good men of warre. When Polipus came to them he vsed crafte with Mattathias, saiynge vnto him. Thou arte one of the chiefe men in Israell, and a man of honour & estimation. Come doune therfore, and all ý be with thee, worship the ymage, and striue not againste the kinge, that ye mai liue and not be destroied. Thou shalt be their prince also, if thou wilt be conformable. But the prest in no wise woulde bee seduced by him, but rather cursed and reuiled him. Mattathias had an aulter at the fote of the hill, whereupon when he had offered Sacrifice to

the

the most blessed God, there came one of the wicked Israelites oute of Polipus campe, and killed vpon it a swine. This villaine was yong and lustye, but the preest was olde: yet when he saw what this lewde felow had done, crieng vnto his god to help him & strenthen him, he chalenged a combate betwene him self & the felow. Which thinge being liked both of the felowe, and of Polipus with his whole Armye: Mattathias came downe wyth his drawen swoorde in his hande, and the felow stode against him readye to receiue him. But the preeste rushed vpō him by the assistence of his god, ouercame him, cut of his head, and cast his carcas vpon the aulter, wherat Polipus and his whole host were much astonied, beholdyng one another. The preeste stode still by the aulter, crieynge: whiche of you wil come to me man for man? Thē Polipus picked out a strong champion, the best in all his armye, and brought him out of the arayes of hys hoste to teache him his lesson, howe he should behaue him selfe with the preest.

The

The prieste therfore drewe toward the Campe with hys naked sworde in hys hand, as though he came to ioyne with their Champion: but afterwardes leauynge him, he turned his sworde vpon Polipus, stroke of his heade, and fledde to the hill. Then blowing their hornes and makynge a shoute together, they rushed doun vpō the Grecians campe. But when the Grecians saw that their graunde captaine was slaine, they fled. Chasmonany and his sonnes with all Israell folowed the chase, ouerthrewe thē, and made a great slaughter. This done, Mattathias the prieste went to Jerusalem, purified the tēple, restored the worshippyng of god: commaunded al that were born during the time of Polipus to be circumcised, for bi the means of his inhibition, they were vncircūcised. Thus being established, he sate vpō the throne of the kingdome, and droue the Grekes out of the lande of Israell. His kingdome endured one yere, whiche was the .cc.xli. yere frō the building of the seconde house. After this he fell sicke

sicke, and like to die, charged his sonnes to kepe the obseruations of the Lorde, and to walke in his waies. Also to play the men against the Grecians for the religion of the Lord. Then brought he forth Iudas, a tall man and a hardy, and placynge him in the sanctuarie, toke a horne of oyle, and poured it vppon his head, wherat all the Israelites clapped their handes, and gaue a great shoute, saynge: God saue the kinge, God saue the kinge. Sone after Iudas gathered an armie of Israel, and made an expedicion against the rēnant of the Grekes that were left in the holdes of Israell, and whatsoeuer he toke in hande, God gaue it good successe. Notwithstanding Antiochus sent against him a puissant army vnder the leadyng of one captain Pelonius, against whom Iudas so warred, that the Grecians went to wrack, for he espied his tyme when they were destitute of victuals, and spedely set vpon them, beat thē doune handsmoth, & approched to captain Pelonius, slew the valiauntest about him, yea & him also.

When

When Antiochus heard of this, he was in a great rage: wherefore he chose out a most valiaunt captaine called Lisias, and sent him against Hierusalem with a thousande horsemen, and fotemenne without number. Iudas hauing knowledge therof, cõmaunded a fast through out all Israel for three daies after, toke muster of all his armie, and made ouer them captains of thousands, hundreds, fifties, and tennes. These saide to their souldiours. VVho so euer is aferde. &c. Wherupon many of the people returned home, yet there remayned. vii. M. and fiue hundred of suche courage all, that one would not haue runne awaye from an hundreth. Lisias deuided his hoste into three partes, committing thẽ vnto three capitaines, Nicanor, Bagris, and Ptolomee. But after the Israelites had once geuen a great shoute: the lord beat downe the Grekes, so that the Israelites, destroyed nine thousand horsemen of them, & spoyled the whole hoste, and they that remayned alyue, tooke them selues to flight. The next days

kyng

kynge Iudas kepte his Sabboth toge-
ther wyth all Israell in the campe, for
the battayle was vppon the sixte daye.
The morowe after the Israelites re-
turned to the spoyle of those that were
kylled, and after to pursue other that
were not able to resist: but they founde
none, for they were fled into Astaroth
Karnaiim. Durynge the tyme of this
warres, Antiochus inuaded the land of
Persia, for they hadde moued warre a-
gaynste hym, and done hym iniurye.
Wherfore he fought against them: but
hauynge the ouerthrowe at their han-
des, he retourned to Antiochia wyth
great shame, where also he founde hys
armyes wyth an other dishonoure and
foyle. Wherewyth he was in suche a
rage, that he gathered together all the
valiauntest and beste Warriours in al
Grecia: yea, all that were able to beare
weapon, swearinge he woulde bringe
with him suche an armye, that all the
grounde about Hierusalem should not
suffice theim to stande vppon that hee
woulde haue wyth him, euen for hys
fote-

ſotemen onelye. And ſo he ſet forwarde his horſemen with horſes and wagons laden with all maner of furnitures for the warres, as Bowes, ſhieldes, Targets, ſwordes, and ſpeares, breſtplates, and mourens, beſides a huge noumber of Elephantes: and ſuche, that a doſen valiant men might fight vpon one Elephant, the Elephants being to them as a Fortreſſe. But kinge Iudas toke heart to him, put his truſte in his God, and ioyned battaile with him. At length when he with the power of Iſrael approched to the Elephants, they ſlew theim downe right, ſo that the Elephantes roared, the Horſes and all the beaſtes that caried the baggage and furnitures were verie ſore afrayed. Kinge Antiochus alſo beinge mounted vppon his mare, and not able to ſit her in her flight, was throwen downe. His ſeruauntes therfore findyng him, toke him vp, and bare him a while vpō their ſhoulders, and (being a corpulent and a groſe man) they were not able to carye him further, but caſt him downe in the way.

wate. The Lorde had plaged him also and his whole hoste before with a dyre scabbe, or rottē matter, and with other most horrible diseases: which as he saw he confessed it to be the hande of God. Wherfore he made a vowe, that if he escaped, he woulde circumcise him selfe with all his souldiours, and would conuert them to the worshippynge of the God of Israel: but God heard him not. He fledde therfore a fote as well as he might, and died by the way through his greuous and sore diseases, and Opiter his sonne raigned in his stede. Kynge Iudas with all Israell retourned wyth great ioye to the house of the Lord, offered sacrifices: and as they had layed wodde vpon the alter, and the sacrifice vpon that: they called vnto the Lorde, louingly to accept their sacrifice, and in the meane space, fire came forthe of the aulter by the owne accorde, consumed the sacrifice, and the wodde, the lyke neuer chaunced vnto them to this day. This miracle was wrought the. xxv. Auguſt. date of the moneth Elul. The Kynge

made

made an expedicion also into Arabia to warre vpon the people thereof, & made of them a great slaughter, brought thē into subiection, and made theim tributaries. In his returne he set vppon a great citie of the Grekes, wanne it, and raced it. After that he made a roade into Grece, ten dayes iourney, where as came against him with a huge armye, the chiefe man in king Opiters realme next his persone: but Iudas discomfited him and all his people. From thence he went to the citye Sipolis, that was vnder the Romains, where as came foorthe to meete hym Godolias with a royal present, informing him that they had euer borne the Israelits good will, were their neighbours, & shewed them pleasures. The kinge examined the matter, and founde their wordes true, so receiuinge their presentes, departed thence. After this Gorgorius a captain of the Romaines moued warre wyth Iudas, but Iudas stroke a battaile wyth him, and destroied his whole armye, so that none escaped. Opiter sonne of An-

tiochus hearinge what Acts Iudas did in all countreys rounde aboute: he mustred all his people, leuied a puissante armie, wherwith he came and besieged Bethar. Then cried Iudas and all Israel vnto their God with fastynge and sacrifices. The night after Iudas deuided his men into certaine bandes, cõmaundynge theim to geue the Grecians a Camisado, and to enter their Campe whiles it was darke: whiche they did, and slewe verie manie of the best of the Grecians, about a foure thousand, preparinge neuertheless for the fielde against the morowe: where as also the Israelites did beat downe many of the Greekes. In that battaile was slaine Eleasar sonne of Mattathias, the kinges brother. For when he espied one wyth a golden sworde vpon an Elephant, he thought him to be kinge Opiter, who had.rr. Elephants in his armie. Therfore he toke hart to him, and beat doun the souldiours of the Grekes on bothe sides him, were they neuer so stronge, till he came to that Elephant. And be-

cause

cause the Elephant was so hye that he coulde not reache theim that sate vpon him, he shoued his swo⁊de into the bealy of the beast to ouerth⁊owe the king: wherat the Elephant sh⁊onke together and fel vpon Eleasar, that he died there. Fo⁊ whose sake al Israel mourned and made great lamentation. But Opiter hearinge this, straite waye made suite to king Iudas fo⁊ peace, and a league to be made betwene them, whiche after Iudas had consented vnto: he returned home into Grece againe, and by the way fell into the hands of his enemies that slewe him. After him succeded Demetrius his enemie, who was the cause of his death. Ther were at ỹ time certain euil disposed persõs of the Iewes ỹ serued the king of the Grecians in his warres, namelye one Alkimus: who went to the king of the Grekes at that tyme liynge at Antiochia, and stirred him to moue warre vpon Israell, and king Iudas. Wherupon Demetrius sent against him a capitaine called Nicanor with a stronge armye. Ye nowe com-

minge to Hierusalem, let Iudas vnderstande that he bare him good will, and was desierous to make peace, and enter into a league with him. Therefore as Iudas came forth accompanied with his brethren the sonnes of Chasmonanye: Nicanor met him in the waie, imbraced him, and kissed him: after that ledde him to his pauilion, and set hym vpon his seate of honour. Kinge Iudas also after he returned from the campe, made vnto Nicanor a greate feaste, callyng him and his noble men with him into Hierusalem, where they eate and dranke at the kinges table. Kynge Iudas was yet vnmaried, wherfore Nicanor moued him to take a wife that hee might haue issue, and not lose his succession, whose counsaile Iudas alowed. This done, the lewde pickethanke Alkimus declared to kynge Demetrius the league that Nicanor hadde made wyth king Iudas. Wherat Demetrius being wrothe, writ vnto Nicanor that he had intelligence of his traiterous practises. Nicanor was in Hierusalem when this

letter

letter was deliuered him. When Iudas hearde of the contentes of the letter, he fled out of Hierusalem into Samaria, where he sounded a trumpet, & gathered Israel together. Nicanor vpō these letters, entred into the house of the lord to seeke Iudas, but he founde him not. Then he examined the Priestes, who sware they knewe not where he was become. After he had now sought him in euerye corner throughout Hierusalem and could not finde him: in a fume he sware he woulde beate downe the temple. And gathering together al his hoste, he made spede againste Iudas. When he hearde of Nicanors cōming he issued out of Samaria to mete him, and after they hadde stroke the battail, Iudas slewe of the Grekes to the number of xviii. thousande horsemen, toke Nicanor alyue, and was minded to kyll him. But Nicanor besought him of pardon, alledgynge that the kinge knewe well inough that he beganne not this battaile with his good will, but lest he shoulde traunsgresse the commaunde-

ment of the king his maister. Wherefore (saieth he) I humblye beseche your maiestie not to kill mee, and I sweare vnto you that I wyll neuer beare armour againste you, nor anoye you in any wise. Upon this the kynge made a league with hym, and dimissed him. So he returned to the king his master with shame inough. After this Demetrius dyed, and Lisia his sonne raigned in his stede. Yet the wicked men ceased not, but moued againe kinge Lisia to make a voyage in his owne Persone with a puissant armye againste Iudas: but hauinge the ouerthrowe of kynge Iudas, he fled vnto Aidotum till he had repaired againe his armye strongelye. Then came he the seconde time vppon Iudas, in whiche conflicte the Israelites were put to flight. King Iudas notwithstandinge fled nother one waye nor other, but called to his men, & exhorted them to returne and sticke by him, yet they would not obeye him. So he abid alone with his drawen sworde in hys hand, vnto whom none of his enemies durst

durſt approche nie, but with charettes and horſemen they enuironned hym, and archers ſhot at him, woũding him ſore, till he fell downe deade vppon the ground, and they that were about him were taken alyue. The tyme that he raigned ouer Iſrael was.vi.yere. Manie of the Grekes captains were ſlaine alſo in that battaile, and the king him ſelfe ſo wounded, that he was faine to get him into his countreye to be cured of his woundes. After he hadde recouered his health, he returned again, came to Hieruſalem, and to all the cities of Iſracll wyth the power of the Grekes, wherwith he ſo afflicted them at that tyme for the ſpace of foure monethes after the death of Iudas, that the like tribulation was neuer ſene in Iſraell. In the meane ſeaſon the Iſraelites reſorted to Ionathas the ſonne of Mattathias, and made him king in Iudas ſtede, and were ſworne vnto hym. This Ionathas foughte diuers greate battails againſt the Grekes, hauynge the aide of one Sauinus of the kinred of

king

kyng Alexander ỳ first, who had made a league with Ionathas, & toke his part againste Grecia, wasted and spoyled it sore, till at length the king of the Grecians slewe Ionathas by a traine. His raigne ouer Israel dured .vi. yere. Then was Schimeon his brother king in his stede. Against him Antiochus the secõd kinge of the Grecians came to warre. But Schimeon met him, and laied first an ambushe to entrapte the Grekes, then ordered his battayles in araye against Antiochus. After that he wyth his whole hoste made a face, fayninge as though they fledde, and retired, tyll thei perceiued Antiochus who pursued them, to be within their daunger, then the ambushe brake foorthe vppon the Grekes, & made a very great slaughter After this Schimeon returned to Ierusalẽ with great ioye. Then sent Ptolome king of Egipt an imbassage to Scimeõ king of Israel, offering him his daughter in mariage. To his request when king Schimeon had cõsented: Ptolome came to Ierusalẽ, where was made a great

great feast, & they were alied together. Wherupō Antiochus king of the Greciās writ to Ptolome king of Egipt, prily to murder Schimeō king of Israel. Whō Ptolomee durst not but obey, for at that time the king of Egipt was in subiection to the Grekes. Therefore when Schimeon came into Egipt to se his father in lawe Ptolomee: he was receiued with greate feastinge, but in the same he had poyson geuen him, that he died thereof. Besides this also, his sonne which came with him, Ptolome cast in prisō. These things iustly chaūced vnto Schimeon, for that he hadde traunsgressed the worde of the Lorde, that forbade all aliance with the Gentiles. The time that he raigned ouer Israel was.xviii.yeres. Then Iohn his sonne raigned in his steede, who was called Hircanus in the Greke tongue. The same Ptolomee king of Egipt inuaded Israel with al the power that he coulde make. But Iohn the sonne of Schimeon mette him, and the Lorde ouerthrewe Ptolomee wyth his whole

hoste,

hoste, that they were slaine of the Israelites, and pursued to the citye Dagon, about the whiche the Israelites made trenches, and beseged it. Nowe within the towne thei had the mother of kyng Hircanus, whom Ptolomee caused to be sette vppon the Walles: and to bee scourged with whippes in the sight of her sonne. When Hircanus sawe the great affliction of his mother, he wold haue raised his siege, and departed frō Ptolomee. But his mother called vnto him and said: My deare sonne Iohn, regarde not my tribulation, for all chasteninges come from GOD. Procede manfully with thy siege againste thys citye, for it is in great distresse, and reuenge me, thy father, and brother murdered by Ptolomee. The king folowed her aduise, & manfully raysed a mount from the which he battered the walles with engynes of yron like charrettes till it began to shake. Wherfore many of the souldiours of the towne fledde, and their companies began to scatter. Ptolomee seinge this, commaunded to

afflicte

afflict hys mother yet more, and to encrease her scourgynges, vntill the entrails of Hircanus was moued, that he could abide no lenger to see his mother so cruelly handled, but left the siege, & let Ptolomee escape: who neuertheless killed his mother, and fled into Egipt. In the fourth yeare of kinge Hircanus raigne, Pius king Grece came and besieged Jerusalem with a great power and strength, whom Hircanus was not able to mete & encoũter within ỹ field, suffered him selfe to be closed vp in the Citye. The kinge of the Grecians therfore rayscd great Towers against the citye aparte from the wall, digged a trench, & cast vp a mount. Thẽ planted their engins named Rams against the gates, so ỹ the citie was hard besieged: for they beat downe one of the turrets ỹ stode vpon the wall, wherat all Israel was afraied, & agreed togither to issue out & skirmishe with thẽ, whatsoeuer should come theron, life or death. Which although Hircanus liked not, yet thei so did, and slewe many of their ene-

enemyes, put theim also to flighte, that thei were cõstrayned to encampe them selues furder of from Jerusalem. Then the Israelites came to the towers that the Grekes had builded, and raced thẽ to the grounde. Thus they issued oute daiely, skirmishynge with Pius, vntill the feast of the tabernacles. Then sent kyng Hircanus to Pius, desierynge him that he would graunt them truice, and let them be in peace while the feast lasted. His request Pius graunted, & sent a fatte Ore to be offered to the God of Israel, couerynge his hornes with beaten golde, and dressynge hym with fillets of Cristall, & other precious stones. Clad him also in a garment of purple, and diuers other precious clothes. He sent moreouer plate bothe of siluer and golde full of diuers kinde of spices, all to be offered vnto the Lorde. When king Hircanus sawe this, he went out vnto Pius, and after he had made peace with him, he made him and his chiefe men of warre a great feast, and offred him a present of. ccc. pounde weight of

gold.

golde. After that he went to war with Pius in his armye to aide him againste the king of Persia that rebelled againſt him. But ſone after he was come with in the lād of Persia, ẏ time of Pentecoſt was at hande. Wherfore kyng Hircanus and the hoſte of Israel retourned: but Pius and his armye of the Grecians proceaded. Whom the king of the Persians met in the fielde, ſlewe Pius hym ſelfe, and vainquiſhed the reſidue that almoſt none remained. Whereof when tidynges came to Hircanus, he was verye glad, and returned to Hieruſalem with peace and ioye. After this Hircanus made manye great battails with the nacions aboute him, and had euer the victorye. He alſo came to the mount of Gorizim, where he wanne a forte of the Sectaries and Samaritans, & raced downe the temple that the Sectaries hadde there as their houſe of Sanctuarye, whiche they builded by the licence of Alexander the firſt king of the Grekes. He that builded it was Manaſſe the prieſt, brother to Schimeon the

iuſt.

tust. But Hircanus the hye prieste pulled it downe. cc. yere after it was builded. From thence he went to the citye of Samaria, and besieged it. This was the mother citye of the Samaritans and Sectaries, which was brought to suche distresse by the long siege of Hircanus, that they within were faine to eate the carcases of dogges. The feast of Propiciation then beinge at hande, Hircanus made spede to Jerusalem to execute his office in that feaste (for he was the hye prieste) appointing for generalles of his army, Aristobulus his eldest sonne, and his second son Antigonus. In the mean season they within the towne writ to the kinge of Grece to come to succoure thē, which he did with a great power. But these .ii. yong men the kings sons went to meete them with the strength of the Israelites, and gaue them the ouerthrow, killing them vp almost euery one to the nōber of .xxi. M. fightyng mē, & the rest fled. That done, the yong men returned to the siege of Samaria. King Hircanus their father had tidings

of

of the cõming of the Grecians against his sons, so ẏ he perceiued they shoulde haue the Grecias of thone side of them, & the Samaritans & Sectaries of thother. But he knew nothing what was happned, for that victory chaũced the .11. day of Tisre. His hart therfore was careful for his sons, & for Israel. Notwithstanding he proceded in his office according as ẏ feast required. So as he entred into the house of Sanctũ sactorũ, or ẏ most holiest to offer incẽce, & to cal for mercy for his childrẽ & for the army: he heard a voice speaking vnto him. Neuer trouble thy minde with thy childrẽ, & with the host of Israel, for yesterday the lord of his mercy heard thẽ, & according to ẏ greatnes of his goodnes for thi fathers sakes. Let thy heart therfore be right & thy hãd pure. So ẏ king going out of ẏ sãctuary, declared it to ẏ people. Wherupõ the nert day they sẽt post to Samaria, & had word again ẏ this was true. Wherfore king Hircanus was manified greatly of all Israel, for thei knewe ẏ the blessed Lord accepted his doings, in-

September.

inspiryng him with the holy goste, and increasyng his kingdome & prieſthode. After this he tooke his iourney to Samaria, beſieged it a whole yere, and at length wan it, ſlewe all alſo that bare life within it. He raced the walles, the palaice, and burnt vp the citye. He had warres alſo with the Romains and the Arabians, and God proſpered all that euer he toke in hande. So ſhortly after God gaue him reſt and quietnes from all that dwelt about him, and from all his enemies, ſo that Iſrael reſted boldlye in peace & tranquilitie al his time. On a tyme the kinge made a feaſte to all the ſages of Iſrael, that they might make good cheare with hym. And being merily diſpoſed, he ſaid: I am your ſcholar, and what ſo euer I do, that do I bi your aucthoritie. Wherfore I pray you if you ſee any faulte in me, or if I do not as it becometh me: tell me of it, that I maye reforme mine euill waye. Then euery man greatly extolled and commended hym, ſaynge: Who is like vnto thee, our Lorde kyng, ſo worthye

of

of the kingdoome and priesthode, so notable in good workes, whose woorkes be done for the God of heauen, which hath also done so much good to Israel: The king was very well pleased with their aunswere, and reioyced greatlye. Yet was there one amongest them an vndiscrete manne called Eleaser, who spake vnaduisedlye to the king. And it please your maiestie, it were sufficient for you to haue the crown of the kingdome, ye might leaue of the crowne of the priesthode to the sede of Aaron, forasmuch as your mother was captiue in the mount Modiit. Incontinente the king was moued and sore displeased against the Sages, whiche certaine of his seruauntes that hated the Sages, and smelled somewhat of sectes, perceiuyng: one of them informed the king that what so euer that vndiscrete person had spoken, it was not without the aduise of the Sages. Whereupon the king demaunded of the Sages: What law shal that man haue, that in the despite of the kinge, speaketh thinges in

his reproche? They made answere, he is worthy to be whipt. Then said one of ỹ Saduces, the matter is plaine, that according to ỹ myndes of the Sages & at their bidding he vpbrayded thée, & therfore they would not awarde him to die. Whereat the kinge helde his peace and gaue neuer a worde to answer. So all the ioye was dashed and turned into sadnesse. The nert day, at the commaundement of the king, proclamations went out to all the Cities in the kinges dominions, that they shoulde stande to the ordenaunce of Sadoch and Bithus: and who soeuer should refence to folow their decrees, or would obserue the tradicions of the Sages and obey their wil: shuld suffer death. This was Jhon the hie priest, whiche had the priesthode. xj. yeares, and in thend became a Saducie. Notwithstandinge the Israelites obeyed not the kinges commaundement, but rather priuilye followed the orders of the sages. The king him selfe and all his seruantes, followed the traditions

of

of the Saducies, making inquisition for them that stake to the constitutions of the Sages: and putting to deathe, as many as he coulde get knowledge of. By this meanes he drue much people of Israel into this opinion. The time that Hircanus reygned ouer Israell was .xxxi. yere, and then he died. After him reigned his sonne Aristobulus, for he had .iii. sonnes, Aristobulus, Antigonus and Alexander. This Alexander was hated of his father and banished out of his presence. He went therfore and made warre vpon Tire and Sidon: subdued them and compelled them to be circumcised. Aristobulus regarded not the high priesthode, but set light by it, wherfore he wold not execute the office therof, but toke ỹ kingdome vppon him, and set the crowne vppon his heade: and was called the great king. Besides this he banished his mother and Alexander her sonne his yonger brother, and wold not suffer them to dwell in Jerusalem. But he loued his brother Antigonus, and

made him lieuetenant generall of all his warres, setting him forward into the warres against hys ennemies. Wherin the yong mã Antigonus had good fortune, and prospered in al thinges that he toke in hãd, and returned safe to Ierusalem. Whereas he entred into the house of the sanctuary to pray for his brother the king, which at that time was greuously sicke: and also to acknowledge before the Lorde God, his goodnesse and mercye towardes him, in that he aided him against his enemies. Then came a certain wicked person vnto the king, & informed him with this tale. Thy brother (saith he) returning from the warres, inquyred of thy health, & when it was told him thou wast sicke, he saide: I will go to him to day, & rid him out of the world. When the kinge heard this, he was wrothe towarde the sages: commaunded his brother to be apprehẽded, and caried to the palaice of Starton, there to be kepte in prisonne till he hadde made inquisition of his doinges.

In the meane space the Quene the kinges wife commaunded him to be put to death there without knowlege of the kinges minde. But when the kinge hearde that hys brother was killed, he cried mainly out and wepte, smiting his brest in such a sorte with his hande, that he sowned, and muche blud issued out of his mouth. He reigned ouer Israel. ii. yere. After him his brother Alexander reigned, who was also called king Ianai, being broughte out of prisō where his brother had put him, and made king of Israel. He was a mighty man, and valeante in all his warres against his ennemies, preuailing against thē. He had warres with the Philistines, namelye Azam and Ascalon, whom he put to the worse, and ouercame them. This man refused not the priesthode, but was his priest. It chaunced on a time, when he stode at thaltare to offer sacrifice: one of the sages cast Ceder trē vpon him, wherat he lift vp his righthand vpon the altare, crying: geue me my sword.

Then the Sages kneled down before him, and sware they did it not of anye contempt, but rather (say thei) that we thus sporting before the Lord, would be mery vpon the hie solempne daye. But the kinges seruauntes answered roughly again, saiynge: Although ye play and reioyce, yet it is not the maner of the country to vse any such dispitful custome with the king. The cõtencion wared hot amongste them, til at the length the Sages spake euil of the king, castinge in his tethe that he was an vnhallowed and suspended person, and that his graũdmother on the fathers side was a captiue in the mount Modiit, wherby her seede was steined. The king was sore moued at that, in so much that he commaunded all the Sages to be slaine. Therefore, wher so euer they founde them, in the sanctuary or in the stretes of Jerusalem: they killed them forthwith. Then the king commaunded that euery mã should obei the gouernaunce and tradicions of the Saducies. So in those

daies

vaies had the Sages great tribulatiō: some fel vpon the swoꝛde, some fled awaye, and some taried at home with dishonoꝛ and shame. After these matters the king made an expedicion into Arabia, entred the country as farre as the rocke of the wildernes, against Hartam kinge of Arabia, and subdued his lande. After that he warred vpon Medaba, and the hole lande of Moab, vanquishing them, and bꝛinging them vnder tribute: and so retourned with honoꝛ to Ierusalem. When he had after this wel bethought him of his doings, it repēted him of his euil waies: wherfoꝛe he altered his minde and began to make much of the Sages, submitted him to their oꝛdinaunce, and esteemed their tradicions. There were also at that time a kinde of secte that were called * Phariseis, of whom such as had escaped, the kinge sente to call them home again, and when they wer come into his pꝛesence, he spake vnto them comfoꝛtable woꝛdes, saying: My bꝛethern, ye shal vnderstand that,

* These I take to be the same that he calleth sages before.

that is once done and paſt, muſt nedes be termed as it is, and can not be reuoked. And truth it is you can excuſe the reproche that ye did me: nor I can not call againe the bloud that I haue ſhed. Notwithſtanding, I confeſſe my faulte vnto you, and haue chaunged my indignation to loue: praiynge you to put out of your heart all rancour and malice, laye awaie alſo your mournynge and ſorowfulneſſe of your mindes, reioyſyng in your reconciliation and atonement with me, & be of good cheare. But they made him anſwere. We wil not laie away our hatred and emmitie, for thou ſpeakeſt but diſceitfully, & we ſpeake that is truthe. Furthermore, thou haſt killed our chief men and elders, neither haſt thou onely done vs this iniurie: but alſo Hircanus thy father, who began ſuch miſchiefe, & thou haſt holden on and cõtinued it. Wherfore this hatred betwene thee and vs hath taken ſome roote: neither can we leaue our ſorowe and mourninge, tyll thou dye, and God take vengeaunce

vpon

vpon thee for our sakes, then shal wee reioice, when we see vengeaunce. So they departed from his presence, neither did the kinge euer geue them any answere. But when thei perceiued the kinge to be incensed against them, and by that meanes the matter mighte redounde to their owne harme: after consultation had, they went to the king of Grece, whose name was Demetrius, shewed him what Hircanus and Alexander his sõne had done vnto the Phariseis and all the Israelites that bare them good will, and followed their traditions: and how thei also hated Alexander for the mischiefe that hee hathe wrought them. So that if any manne would come and reueng the malice of Alexander, they would be ready to aide him. Demetrius followed their aduise, and assembling together all his people to the number of. xl. thousand horsemẽ, and fotemen without number. He toke his iourney, and encamped against Sichem. Then kinge Alexander waged. vi. thousand horsemen to aid him. But

the

the king of the Grecians writ priuilye to the auncientes of the Sectaries ỳ they shold not aide Alexander. To the mercinary souldiours also that Alexander had hired, he sent rewardes golde and siluer, that they returned home to their coũtrey, & aided not Alexander. Wherupon he was not able to withstande Demetrius. Therfore hearing ỳ Demetrius was remoued frõ Sichem toward Jerusalẽ, entending to take him in the citie: he fled by nighte with a fewe of his men to the mountains, and lurked there. When the menne of Israel that were in Iudea heard the king was fled out of Hierusalem, and that the citye was in hasarde to come into the hãdes of the Grecians: they gathered themselues together, & stode for their liues as thoughe all had bene one man, to the number of. x. thousand, and set vpõ Demetrius Campe, killed all his beste men of warre, and spoyled his whole host, that he fled from them, & returned home into his coũtrey with shame & dishonour. This done, the king toke hart vnto him, & returned to his kingdom,

but ỹ Phariſes fled to Betſhemes,ſtrẽgthning thẽ ſelues againſt the king. Who hauing inteiligẽce therof: gathered an army & went againſt thẽ,wan the city, and toke.viii.c. of the chiefeſt Phariſies, bound thẽ in chains,& brought them to Jeruſalẽ. Then bãqucted he al his ſeruants vpon the rouſe of his palaice in a very hie place, where the chiefe learned men eat & dranke,vntil he and thei were dronke. And in his merye mode he commaunded thoſe.viii.c. Phariſies priſoners to be brought forth & to be hãged euery man of thẽ vppon gallowes before him, at which ſight he dronke & laughed hartely. After this he fel ſick ỹ xviiii. yere of his raigne, of a greuous diſeaſe,a quartan ague ỹ held him thre yere:yet for all this he ſhronke not,nor letted to go to the war, to encounter & fight with his enemies what nation ſo euer they were of round about him,as though he had ben a hole man. In the xxvii. yere of his raign, which was the third of his ſicknes,he made an expeditiõ into the land of Moabagainſt a certain city called Ragaba,to get it bi force

At which time he was very sicke and weake, wherfore his wife Alexandra the Quene wente with him, fearinge least he shuld die by the waye. And as he encamped him self against the city, and urged it sore with assaultes, his sickneſſe increased vpon him more and more. Wherfore his wife perceiuinge that he was like to die, wept bitterly before him, & said. To whō shal I be so bold as to shew my face, whē thou art once dead, seing thou haste wrought such mischief vpon the pharisies, whō all the lande fauoureth, and followeth their traditions, obeiyng their institucions? If they shalbe disposed to wreke them selues vppon me and thy yonge children, they shal haue aid of all that dwel in the lād. The king answered. Wepe not, nor shew any reſēblance of pēsifnes: I wil tel the what ÿ shalt do, & if thou wilt folow my counsell, thou shalt prosper and raigne, thou and thy children, as thou woldeſt desire. Be it that I die, there is no man in ÿ world nede know therof. Tel thou euery mā

there-

therfore that aske for me: ý I am sick, & wil not that ani mã shal come at me. In the meane while, anointe & season me with balmes, fight with a courage against this city til thou win it, & then return to Ierusalem with ioy: and beware thou put on no mourninge apparail, nor weepe, but bringe me into Ierusalem and laye me vpon a bedde like a sicke man, and after call together the chiefe of the Pharisеis, bryng them where I am, and speake vnto them gentilly in this sort. Alexander hath bene euer your enemy, I knowe it very wel: wherefore take him if ye list and cast him into the fire, or to the dogges, or bury him, it shalbe at your choise. I knowe wel, they are pitifull men and so ful of merci, that they wil bury me honorably, and shall apointe some one of my sonnes whō they like best to be king. The Quene did therfore as she was instructed of the king. When she had won Ragaba, she ioyfully returned to Ierusalem: after that gathered together the elders of the

Pha-

Pharisies and spake to them as the king had aduised her. The Pharisies hearing the king was deade, and that his bodye was in their handes to do withal what they liste, they answered the Quene: God forbid, we shoulde do this vnto our Lorde the annointed of God. He was the king and hie priestes what though he were a sinner, yet his deathe shalbe an expiation for him of al his iniquities. Therfore we will bewaile him and mourne for him: yea, we will cary his coffen our selues vpon our neckes and burye him as it becommeth a kinges magnificence, and so they did. The time that he reigned was. xxvii. yeares. After him reigned his wife Alexandra in his stede, for the Pharisies after they had finished the. vii. daies of ỹ mourning, they cõmitted the kingdõ vnto her. She had. ii. sons by the king: the elder was called Hircanus, the other Aristobulus. Hircanus was a iust man & righteous, but Aristobulus was the warrioure & man of prowes: besides that, of a familier &

louing

louing countenance. He fauored also ỹ learned men, & folowed their instruction. But Hircanus his elder brother, hated the Pharisies. On a time therfore when the Quene sate in the throne of her kingdom, she called the auncients of the Pharisies before her, honoured them, & commaunded to release & set at liberty al such Pharisies as ỹ king her husband & her father in lawe had cast in prison: and taking the pharisies by the handes, she commaunded all Israel to obey their ordinaunces. Thē made Hircanus her sonne hie priestе, and Aristobulus lieuetenaunte of the warres. She sent also to al the landes that her husbande and father in lawe had subdued, and demaunded the noble mennes sonnes for pledges, which she kept in Jerusalē. So the lord gaue vnto the Quene quietnesse frō al that were vnder her subiection. She gaue also the Pharisies authority ouer the learned sort, puttinge them into their handes to order at their pleasure.

Wher-

Wherupon straight way they founde one Dogrus a greate man amongst the learned sort, whom they slewe, & much people besides of the auncients of that sect, so that the Sectaries were in great distresse. Thei gathered them selues together therfore and came to Aristobulus the lieutenaunt of the warres, and with him they came to the Quene, saying vnto her: Thou knowest the enmitie that is betwene vs and the Pharisies, which hate thy husband, and father in lawe, yea, and thy children also. We were his men of warre that went with him in all his affaires, and ayded him: now thou hast geuen vs into their handes to bee murdered and banished out of the Lande. What will Hartam kinge of Arabia doe when he heareth this, that we shall forsake thee? He will come and reuenge him of all the battaile that thy husband fought agaynst him. Yea, the Pharisies will take his parte, and deliuer thee and thy children into his handes, that there shall not be left vnto Hircanus the kynge, and his

sonne

ſonne Alexander thy huſbande, anye name or remnant at all. The Quene gaue them no word to anſwer: wherat Ariſtobulus was angrye, and letted not to vtter it to his mothers face, but ſhe would not heare him. Wherefore Ariſtobulus counſeled the Sectaries to go their wates and depart oute of Jeruſalem, to chuſe them cities in the lād of Iuda where they mighte dwel with their honor: & not to ſuffre them ſelues to be ſlain vnder the Phariſies hands. Wherfore departing from Jeruſalem, they dwelte in the cities of Iuda. Not longe after this it fortuned the Quene fel ſore ſicke, that ſhe was like to die. Wherof when Ariſtobulus heard, he feared leaſt the Phariſies wold make his brother Hircanus kinge, and at length apprehende him: wherefore he fled away by night to the cities of the Saducies, to be their heade, and make war vpon his brother if he would preſume to reigne. He came therefore to the Prince of the Saducies called Gabiſtus, who was a good man of war.

And after he had gathered a ſtronge armye of the Saducies, his mother the Quene ſent vnto him that he ſhoulde returne vnto her, which he wolde not do: but rather went to war vppon the nacions that dwelt about him, where he wan. rr. cities, and gate him great renowne therby. Now as the Quene his mother waxed ſicker and ſicker: the chiefe Phariſies came vnto her, with her ſonne Hircanus, weping before her, and ſaying, how they were afraid of her ſonne Ariſtobulus, who if he ſhould come into Jeruſalem & take it, he would deliuer them vp into the handes of the Saducies. Unto whome ſhe anſwered: I am as you ſee, at the point of death, not able to talke much with you: there is here in my houſe great treaſure that my huſbande and my fathered gathered, and their parẽts kings of the poſterity of Chaſmonani: take that vnto you, and make my ſõne Hircanus king ouer you. If Ariſtobulus wil perturbe him and make warre againſte him: ye may wage menne of

warre

warr therwith and succour him as you thinke good. And euen with this she fainted and died and was buried amongst her people, after she had reigned. ix. yeare ouer Israel. The Pharisies therfore and priestes with all the inhabitantes of Jerusalem made Hircanus her sonne king in her stede. Aristobulus hearinge tidinges of these thinges assembled his army and came toward Jerusalem, to fight against his brother. But Hircanus met him and encountred with him nye vnto Jordane Jericho. The Saducies of Aristobulus hoste were good men of warre, and to strong for the Pharisies. Wherfore Hircanus & the Pharisies had the ouerthrow at Aristobulus and the Saduces handes, who with this victorye proceded forth to Jerusalem, besieged it, & brought it to great distres. Wherfore the priestes and the auncients of the people consulted together, & came forth to Aristobulus, fel prostrate vpon thearth afore him, and besought him ȳ he wold not scatter abrode the inheri-

taunce of the Lorde. Ye condiſcended vnto their deſires vpon theſe conditions, that he ſhould enter into Jeruſalem with them and be kinge: and his brother Hircanus ſhoulde be the hie prieſt. Wherunto they agreed. Then as Ariſtobulus entred into Jeruſalē, his brother came out of the ſanctuary to mete him: and with embraſings, he kiſſed him. So Ariſtobulus was king, & Hircanus executed the office of the hie prieſt. The Lord alſo gaue Iſraell reſt and peace for a while. But afterward the Lord ſente an euil ſpirite amongſt them, which was the cauſe of tranſlating the kingdō from the ſtock of Chaſmonani, and of ỹ deſtructiō of his poſteritye. For the ſonne of Hircanus the great, and the ſonne of Alexander his ſonne in ỹ they ſhed ſo much innocent blud, & drue Iſrael frō thobedience of the Prophets, vnto the lies & trifles of the Saduces. For thus it chaū ced. The Saduces bet into Ariſtobulus heade, ỹ as long as his brother Hircanus liued, he, nor his kingdome could ne-

neuer be stablished. Wherupon Aristobulus deuised how to make awai Hircanus. Which thing a certain mā called Antipater was aware of, a mā of moſt power in al Israel, & therto also a wise, expert, & learned man in all wisdome, both in the lawes, & in the knowledge of the Greke, iust of his word, & prudent if ani straūge or new matters chaūced. His offspringe was not out of the children of Israell, but of those Romaines which chaūced to be vainquished, & became subiect vnder the dominion of the Israelits, being but straūgers, & of no noble house in Israel. He had.iiii.sōnes Ioseph his eldeſt, the nexte Pasilus, the third Herode, & the.iiii. Pheroras. These had also a sister called Salumith. Antipater fauoured Hircanus so intirely for his iustice & vprightnes sake, ỹ he opened vnto him him his brother Aristobulus & the Saducies intent: geuing him counsel to flee to Hartam king of Arabia, but Antipater him self went before to breake the matter to Hartā, of whose comminge Hartam was very glad. Phaſelus

Then Antipater declared to him how Hircanus kinge of Hierusalem was in minde to flee vnto him, because of Aristobulus his brother. If thou wilt helpe him (saith he) and let him haue speedy aide: thou shalte easilye set Aristobulus besides the kingdome, for all Israel is inclined to Hircanus, and fauoure not Aristobulus. Hartam answered. I am afraied of the Iewes and their wilines. Alexander his father put mee thrise to the foile in battail by his subtiltie, and toke my dominiõs from me. Thẽ Antipater sware vnto him. He shalbe (saith he) thy true & truslye frend, to do what socuer thy hart desireth. Thus Hartã was perswaded, & they made a league together. Then Antipater returnyng to Hierusalem, caused Hircanus to flee in the night, and they both went together to the king of Arabia, who muche reioyced at Hircanus commynge, and receiued him honourably. When they came together to entreat of the league: Hartam demaunded restitution of such cities as Hircanus father had taken frõ him:

him: to whom Hircanus consented in all thinges. Wherfore Hartam rayſed all the people of Arabia, and led theim to Hieruſalem to warre vppon it. To Hircanus alſo came all the men of Iuda ſaue onely they that dwelt at Hieruſalem. So betwixt them they beſet the citie rounde aboute. It fortuned that in the ſolemnitie of the Paſſeouer, they coulde not haue their ſeruice of the ſolemnitie in the holy place bicauſe of the warres. Wherupon a certain iuſt and perfect man of the towne called Hony auriga, brake out priuely into the camp of Hircanus and Antipater his counſeler, beſought thē with much prayer & teares that they would graunt a truce vnto Ieruſalē while the feaſt of ſwete breade laſted, that they might execute the ſeruice of ſolemnitie in the holye place. To whom Hircanus ſaide. Thou art a iuſt manne, and often when thou haſt prayed, the Lord hath heard thee: pray now therfore vnto thy Lord God, to deliuer Ariſtobulus into our hands, and that Iſrael may haue reſt. Hony auriga

Oniae.

auriga answered. Am I a God, or able to remoue battailes that be stirred vp for many mennes iniquities? Thus when he semed to bee vnwillynge to to pray, Hircanus men compelled him, drawynge their swordes, and saiynge: If thou wilt not praye, thou shalte dye for it. Therefore as he sawe his life in ieopardye, he cryed vnto the Lorde. O Lorde euerlastyng, which haste chosen thy people Israell oute of all people, & hast set thy name in this house: maye it please thy maiestie to plant amonge the children of Israel frendshippe and brotherhode, take away from amonge them this hatred which is risen of nothing, & let not thone of these factions preuail againste thother, seing thei al be thy seruantes, and children of thy couenaunt. When the seruantes of Hircanus heard him saie so: they ranne vpon him with their swords, and killed him. But God deferd not his vengeance: for he strake the host aswel of the Arabiãs as of Hircanus wyth a grieuous pestilence. At the same time came frõ Rome

a famous captain called Pompeius, to warre against the coũtry of Armenia. Põpeius.

This Pompeius sent one of his chiefe men to Damasco, of whom as Aristobulus (thus besieged had heard) & that an armye of the Romaines was come into Damasco: he sent him a presente of.iiii.C. pound weight of golde, desiring him to remoue the armye of the Arabians frõ him, and raise the siege. In those dates all the worlde obeyed the Romaines. That captain therfore writ vnto Hartam king of Arabia in this wise: Depart from Jerusalem: if not, thou shalt vnderstande thou hast broken thy league with the Senate of Rome, and the hole armye of the Romaines shall shortly inuade thy land. Hartam vppon the sight of this letter raised his siege and departed frõ Hierusalem. Hircanus also and Antipater departed with shame and repproche. Aristobulus vpon that gathered a power and pursued after them, gaue the Arabians & Israelites that toke Hircanus part a greate ouerthrowe, and

after

after returned to Jerusalem with ioy. Shortly after Pompeius came to Damasco: him Aristobulus presēted with a vine of gold, merueylous artificially wrought. The rotes of the vine, leues clusters, & grapes, ẏ were vpon it wer pure gold: the weight therof was. v. C pound. Pompeius was very glad therof, & sent it to Rome to the Cōsul. And the hole benche of the Senate whiche was of the nōber of. iii. C. rr. senators, wondered at the cunning & wit of him that made it: and with great ioy they bare it into the temple of their gods, placing it in the presēce of ẏ great Idol Iupiter, so called after ẏ name of ẏ planet Iupiter. Pompeins writ his letters to Aristobulus with great thākes & cōmendatiō for ẏ same: assuring him how both he & the hole Senate fauored him, & that he shuld haue a frēd of him to speke in his cause as lōg as he lined Hircanus hearing of this, was cleane dashed & in dispair. But Antipater cōforted him saying: let not the frēdship ẏ is betwixt Pōpeius & thi brother dis-

maye

may thee: I wil go to him & make him thy frēd. Upō ẏ he wēt to Pompeius & perſwaded his minde to hate Ariſtobulus & to fauor Hircanus, informinge him thus. If thou (ſaith he) defēd Hircanus, al Iſrael wil be cōtent to be vnder thy protection, for they loue him euery mā. But if thou defēd Ariſtobulus, the people wil not obei the, for thei hate him. Pompeius charged him ẏ no man ſhould be made priuy of their cōmunication. For I (ſaith he) wil ſende for Ariſtobulus to come vnto me to Damaſco, and then wil I cauſe to lay handes of him, and deliuer him bound to his brother, reſtoring the kingdō to him. Ariſtobulus vppon the ſighte of Pompeius letters reſorted vnto him. Hircanus alſo came from the rocke of the wilderneſſe. And as they appeared together before Pompeius: Antipater deſired him that he woulde do iuſtice betwirte Hircanus the king, and Ariſtobulus hys brother, that rebelled againſte him, and toke hys kingedom from him without cauſe. Whoſe

sayynges a thousād of the elders of Israel stode vp & witnessed to be true. Aristobulus made answer. I neuer stroue with him for the kingdom, vntill such time as I saw al these that made Hircanus king, to run in great obloquy, & to susteine muche reproche because he was so feble a person and of no great wit, nor forced much of the kingdome: yea, til al nations that wer about him whose dominions our progenitors cōquered, began nowe to dispise him, to passe little for offending him, to denye him tribute, for his simplicitye, & mopishnesse, with lacke of courage. Whē Aristrobulus had said, there stode vp a great multitude of goodlye and beautiful yong men, apparailed in cloth of Hiacinth and purple, with mighti tergettes vpon the same, and other ornamentes of gold, christall and precious stones: affirming with one accord that Aristrobulus saide the truthe, namelye that Hircanus forced not of the kingedome. At whom Pompeius merueiled saying: Happy is this people hauinge

so

so many hansome menne,true in their wordes,and wise:Happy also wer the Senate of Rome, if they could bringe to passe that this great nation mighte be vnder their gouernance.So he toke his iourney to Ierusalem with Hircanus and Aristobulus. But after Aristobulus perceiued ý Pompeius stode not to the promise he made him at the beginning for the vine:he set light by him, and fled from him to Alexandria in Egipt,whether Pompeius folowed with his host,and beseged Alexādria. From thence Aristobulus fled againe to Ierusalem, and Pompeius pursued him also thither, writing to Aristobulus a letter of truce & pardon. So Aristobulus came forth to him, & Pōpeius did him at that time no harme,but demaunded to be geuen vnto him all the vessels of the house of the Lord, which Aristobulus refusing to do:but Pōpeius in a rage,caused to lay him fast in heauye iron chaines, and assauted Ierusalem,batteringe the walles verye sore,til they of the towne issued out a-

gainst

gainst him & slue of his host. xii. M. mē. After this hadde the Israelites ciuil warres within Jerusalem, because the siege was greuous vnto them, for they were deuided into factions, one parte said: Let vs open the gates to Pompeius & let him in, that we mai submit our selues vnder his protection. The other said: Let vs fight against him vnto the death. But much people misliked that, so that that side prevailed that woulde yelde. Wherfore Pompeius entred the town, & the house of the sāctuary, killed much people of the priests & the people of the lād, made Hircanus king of Israel the. ii. time, & Antipater his coūseler. Moreouer, he set one Securus a Romain in the countrey to receiue the tribute & departed, leading Aristobulus with him boūd in irons. And because he toke his iorney toward Arabia, Hircanus & Antipater wēt wt him to cōduct him. Aristobulus thus being prisoner, & his. ii. sons wt him, it fortuned ỹ one of thē called Alexāder escaped. And hauing intelligēce that Hircanus and his counselour were

gone

gone out of Ierusalem: he came thither & rebelled against Hircanus, made vp the breaches of the wall that Pompeius had battered: yea, the Israelites resorted vnto him, & made him kinge in Hircanus place. Wherupon he gathered an armye, and went forth to mete with Hircanus as he came homewarde from Pompeius, where he gaue Hircanus ꝑ ouerthrow, & Securus the receiuer of the tribute escaped. Then Alexander returned to Ierusalē, frō whence shortly after Gabinius a Romain with a stronge armye compelled him to flee to Alexandria. And being in the same place besieged also of Gabinius: hys mother Aristobulus wyfe went forthe to Gabinius weping, and besought him that he would not destroy her sone, for whose sake he did Alexander no harm.

Gabinius therefore hauynge gotten all the Lande of Iudea, made Hircanus king of Ierusalem now the. iii. time: who set Romain captaines and rulers in Iericho and in Zephori, and through all the lande of Israel. It fortuned after

ter this that Aristobulus gat out of pri-
son at Rome, and came into Israel: to
whom on euerye syde resorted men in
such sort ỹ he had a puissãt host of Is-
rael. Wherof whẽ he had takẽ musker,
he chose out .viii. thousand of the best, &
with thẽ went agaynst Gabinius, wher
was a sore battayle foughte betwene
them, tyll the beste of Aristobulus men
wer slayn, and only one thousand left,
wherwith he fled to the mountaynes.
But the Romayns folowed the chase,
and slew them euery man. Yet Aristo-
bulus would not yeld but fought alone,
although his helmet was broken, til he
had dyuers sore woundes in hys head:
and then fell he to the ground, and the
Romayns toke him yet alyue, brought
hym to Gabinius, who comforted hym:
commaundinge hys surgeons to heale
hym, and after sent hym to the Consul
and Senat of Rome, wher he was put
in prison yet once agayne. After thys,
the Senate takinge pitie of Aristobu-
lus wife, whiche was reported to bee a
verye wise woman: released her two

sonnes

ſonnes out of pꝛiſon, and ſet theim at libertie. Alexander the one of thoſe could not be content, but rebelled once againe againſt Hircanus and the Romaine gouernours. Foꝛ he gathered together muche people of Iſraell, encountred wyth one of the Romayn gouernours that Gabinius had appointed, and gaue him the ouerthꝛowe. But pꝛoceadyng further to fight with Gabinius: hadde the woꝛſſe, and many of the Iſraelites were ſlaine, yet hee eſcaped him ſelfe and fled. This done, Gabinius came to Hieruſalem, and reneiued the kingdome of Iſrael to Hircanus the.iiii.tyme. About this tyme one of the Senatoꝛs wiues at Rome conceiued a childe, & dyed in the byꝛthe and trauaile thereof. They therfoꝛe that were about her, ſtraite waye ripte her body, and gate the childe out alyue, whom they named Iulius, and becauſe his mother was cutte, they called hym Cæſar. This childe growynge to great towardnes, and commyng to mannes eſtate: the Conſul and Senate ſent him

into the warres: and what so euer he did he had good fortune & prosperous successe. He depriued the Grecians of the empire and dominion, translating it to the Romaines. Many prouinces also besides that did he subdue, and returning to Rome with a power: attẽpted to get the dominion and sole regimente ouer them. But they had made solempne statutes in the time of their progenitors neuer to suffre any kinge emongst them, or any mã to haue perpetual rule ouer them: wherfore they would not make Iulius kinge. Upon this risse amongst thẽ great and mortall warres, so that Iulius slue wõderful many of them, & without number. When Pompeius vnderstode that Cesar raigned at Rome, had killed the Consul and the Senate, with all the nobilitye of Rome: he gathered together his hole army out of Arabia, and made toward him. Iulius hauinge intelligẽce of his comming against him, sente for Aristobulus oute of prisone, spake frendlye vnto him, gaue him a

power

powɐ and made him graund captain therof, bidding him to go & fight with Pompeius. In dede his armye was a ſtronge armye: and he him ſelf was a kinge of no ſmall pꝛowеſſe and valeantneſſe. Pompeius hearinge that Ariſtobulus came againſte him, was ſoꝛe afraid of his valeantneſſe and of his hoſte. Wherfoꝛe he ſent to the inhabitantes of Jeruſalem that wer vnder his obedience, that they ſhould pꝛeſent Ariſtobulus with ſome gift, wherby they might deceiue him and poiſon him. The inhabitantes of Jeruſalem at his requeſt, ſent vnto Ariſtobulus a pꝛeſent by certain noble men, wherat Ariſtobulus was right ioyous, and eat and banqueted with them til he was ouercame with dꝛinke: then thei gaue him poyſon and he died. The time that he reigned ouer Iſrael was four yeares and ſixe monethes. He was a good man of war, hardy in fighte, and a man of an amiable countenaunce. Pompeius receiuinge tidinges of his deathe: the moꝛe gladder pꝛoceded

with his hoste to Rome to beseige it. But Iulius met him in the waye, and destroyed him and his hoste: whereby the Empire was established vnto Iulius. He after this sente presentes to the kinge of Siria and into Egipte by his captaines, to allure them to his frendshippe. Antipater aduised Hircanus to aide Iulius if perchaunce he might win his fauour, whiche Hircanus did: and Antipater was captaine of the hoste, who plaied the man, and founde suche fauoure with Iulius, that he made him lieuetenant of his warres. And after he had fought sondry great battails, he retourned to Ierusalem with great honoure, and by the way prospered much more. Hircanus after this, made Phaselus Antipaters sonne gouerned of Ierusalem: and Herod his third sone president of Galily. There was a certaine yong man at that time in Ierusalem, called Hizkias, a valeant man of war: to whom claue al such as were in any distresse, and he became their captain. These wente and raunged aboute in-

to Siria, rouing and murtherīng in such sort, that the Sirians were wery of their liues, for feare of them. Wherefore the king of Siria sent vnto Herode, ruler of Galily, desiring him to kil that Hizkias & his complices. Wherupon Herode prepared him selfe and wente to meete with Hizkias as he returned from the spoil of Siria: came vpō him at vnwares and slue him and his menne. Whereof when the kinge of Siria was certified: he sent a noble reward vnto Herode, of siluer, gold, and precious stones: bi whiche, and by like meanes, he became very famous. The noble men of Juda made their complainte vnto Hircanus vpon Antipater and his sōnes, for their sore oppressing of the lande of Iuda: desiring that Herode might be called frō Galily, to appere in iudgment and answer with other, for the killing of Hezkias. The king therfore sente for him, & he vpon that came to Jerusalem, appered before the iudges princely apparelled with a gilt sword gird aboute him: whose pride an auncīente man called

Samai blamed and reprehended also his stoute hearte: but he woulde not geue eare vnto him, nor yet regarde the iudges. When Hircanus perceiued that the iudges had almoste determined to geue iudgement agaynste the younge man, & to make him away: he toke pitie vpon him, & said: We wil not geue sentẽce to day, to morow is a new day, and by that meanes deliuered him out of their hands. Herode knew not afore that it was a matter of life and death. That night therfore he fled to ỹ king of Siria, declaring all what had happened vnto him: The kinge of Siria let him haue a strong army, & came with him him self, purposing to besiege Ierusalem. But his father Antipater and his elder brother Phaselus came forthe vnto him and rebuked him, saiyng: Is this the rewarde that thou rendrest to kinge Hircanus that toke pitie vppon thee, and woulde not haue thy bloude shedde? Therefore they willed him to depart from Ierusalem, vnto whom he condiscended, after he had once let the in-

inhabitauntes of Hierusalem knowe what he could do, and had shewed thē his power. Iulius Emperour of Rome aboute that time, as he was worshippinge in the house of his GOD, was murdered by the conspyracye of certaine of theim whiche hadde serued Pompeius that was slaine, as is afore mencioned. The name of one of them that killed him was Cassius of the coūtrey of Macedonia, who fledde thither beinge afraied to tarie at Rome. This Cassius had great dominions in Macedonia. Antipater also of whom we spake, was a greate scourge to the noble men of Iuda, and a great deale surer man then was Hircanus him selfe. Yea, Hircanus coulde do nothinge in comparison of him, for he had no rule him selfe: but Antipater and his sons bare all the swaye throughoute the whole realme. Moreouer, Antipater was in great estimation amongest all the Kinges of that time. And for asmuch as he so sore oppressed the Iewes thei therfore hated him, and conspired

to

to kil hym. There was a man in great auctho̲ritie about Aircanus, by whoſe meanes thei wro̲ught this matter. He co̲rupted the kinges Butler with re̲wardes, to put poyſon in Antipaters cuppe, which as he had dro̲nke, he died. Theſe things his ſonnes Phaſelus and Herode diſſimuled and winked at, as though they knew nothing. Notwithſtandinge they pri̲uely wri̲t vnto Caſſius that raigned in Macedonia, certifyinge him of this deede. Sone after came Caſſius to Tyrus, from whence he ſente meſſengers to Hircanus to come vnto him, who came, & with hym Malchias, Phaſeus, and Herode. Caſſius entertainynge them all in his lodgynge, willed his men that whatſoeuer Herode had them, thei ſhould do it. Herode willed them to kill Malchias, they ſlew him therfo̲re ſittyng hard by Hircanus ſide. Hircanus demaũded of the ſõnes of Antipater the cauſe hereof, who anſwered: Is it not manifeſt that kynge Caſſius ſeruauntes ſlew him, and wee knowe not whye? Therfo̲re Hircauus

ſtode

stode in feare of Phaselus and Herode, being certain that this was their dede. Wherfore he saide vnto theim. This Malchias was worthy of such a death, for he was a crafty man and an vserer. These thinges done, Octauian Augustus, brothers sonne vnto Iulius that was murdered, came vnto Rome: and the people of Rome made hym their Emperoure. He had a felowe in office named Marcus Antonius his Uncle. Octauianus therefore seinge to the gouernement at Rome, sent Marcus Antonius to warre vppon Cassius, and to reuenge Iulius death. Unto him Hircanus sent a presente, a crowne of golde, in whiche were set sundrye precious stones: praiyng him to strengthen his kingedome in his handes, and to be a means of a league to be made betwen Octauian Augustus king of kings, and him: as there was betwene him and Iulius, which Antonius graunted. About that time Antigonus sonne of Aristobulus writ to Pagurus kyng of the Persians to aide him against Hircanus Pacorus.

to

to remoue him, and to restore the kingdome to him self: and he agreed to geue him for his trauail fiue hundreth poūd weight of gold, and a hundreth Israelitish virgins. So Pagurus gathered an host against Israel, and Antigonus departed oute of Ierusalem with muche people of Israel, that toke his part, and joyned them selues to Pagurus. These came to Ierusalem, besieged it, fought many skirmishes, & gaue many greate assaultes vnto it, til at lenght they vndermined the city. Then toke they Hircanus, and slue Phaselus. And to the intent Hircanus shuld be cleane remoued from the priesthod: Antigonus that had depriued him now of his kingdom, cut of besides ỹ one of his eares. But Herode escaped & fled to August emperour of Rome. Pagur⁹ therfore hauing made Antigonus king of Ierusalem: returned home into Persia, carynge Hircanus as prisoner with him. But Augustus appointed Herod to be king ouer al Iuda, geuing to him a very strong army of ỹ Romaines to obtein it withall. In the

way

way thither, Herode met with Alexandra Hircanus doughter, and Marimi her doughter, ỹ she had by Alexander sone of Aristobulus, and brought thē again into the land of Israel, where he tooke Marimi to wife, and was maried with her in the mount of Galile. For ther the chiefe of al Israel dwelte: with whome he toke peace. Marcus Antonius companion in office vnto Octauian Augustus, aboute that time made a voyage through all the East countries, to subdue them vnto the Romaines, together with Egipt, Damasco and Siria. Him Herode accompanied to the flud of Euphrates, and helped him not a litle. For the Arabians lay in wait for him in the way, and slue all that would aide Marcus Antonius. But Herode mette with them and slue them. Wherefore Antonius was verye gladde of Herodes valiauntnesse: and brought him again into Israell together with Cassius his captain and lieuetenant of his warres: hauinge also his letters to all the captaines of Siria, after this tenure.

Ye

ye shall vnderstand that our Lord and maister Octauian Augustus kinge of kings, hath appointed Herode the sone of Antipater to be kinge of all the land of Iuda. Therefore assone as these letters shall come vnto you, ye shall with all spede aide him. No man shalbe excused: all that can beare weapon shall go with him to Ierusalem, to vanquish Antigonus the kings aduersary. Who so refuseth to go with him, it shalbe lefull for the warriours to slea him forthwith. I Marcus Antonius haue sworne by my sword, that I will not alter this that I haue saide. When the captaines of Siria had red this, thei resorted wholly to Herode, so that his host was wonderfully encreased. Antigonus hearing of this, sent one Pompeius lieuetenant of his warres againste thē, who fought a sore battaile with them, that muche people were slaine on bothe sides, Ioseph kinge Herodes brother was slaine in that battaile. Notwithstandinge, at lengthe Antigonus hoste wente to the worsse, and had the ouerthrow. So Herode

rode & Cassius proceded to Jerusalem, and besieged it, the third yere after Herod was made king of Israel. And whē they had battred downe a peece of the wal: Cassius with the Romains entred the towne and made a greate slaughter in Jerusalē. They entred also into the Sanctuary, and attempted to enter into the Sanctum sanctorum: but Herod and his men lept betwene it and thē: and stode with their drawn swordes in the temple doze, that they shoulde not. Herod was also displeased with Casius foz his crueltye, and saide: If ye wil destroy all the inhabitantes of the citye, vpon whom shal I reign in this kingdome that Augustus hathe geuen me? Wherfoze streight way Cassius caused proclamation to be made throughe all his hoste, that no man vppon paine of death shuld kil one Israelite moe. This done, Herode apprehended Antigonus, and deliuered him bound to Cassius. He rewarded also Cassius souldiours both with gold and siluer. Thē Cassius offred a present vnto the Lord, a crowne

of

of Golde, for he was sore afrayed of gods displeasure, because he had fought against the holye citye. That done, he toke his iorney, & returned into Egipt, and Antigonus as prisoner with him. Thither sent Herode vnto him a royal reward to make away Antigonus & to murder him, fearinge least he shoulde make clayme vnto the kingedome againe. Wherunto Cassius consented, & slew Antigonus. Thus was the kyngdome surely established to Herode. Thē made he warres vpon all the nacions that were about him, constrainyng thē to become tributaries, bi which means he grew to such power: as neuer any of his predecessours were to be compared vnto him. After al this, Pagurus king of Persia, released out of prison Hircanus son of Alexander, & promoted him to be head of al the Israelites ỹ were fled or flitted into ỹ land of Sennaar, & into the dominion of the Persians, & he became their king. This Hircanus had a feruēt desire to see the holy citie & the house of the sāctuary. Also how Herode whō he

toke

toke for his sonne, & his kingdome did. Herode hearynge ỳ Hircanus who had bene prisoner at Babilon, was now set at liberty & in great honour: he was afraied of him, mistrusting lest the Israelits would restore vnto thē selues the kingdome of their fathers. Wherefore he cast in his mind how to do him mischiefe. He thē writeth his letters vnto Pagurus: the cōtents wherof were such. Thou shalt vnderstand ỳ Hircanus is he that brought me vp, & vsed me euer as his son. Now therfore sence I came to be king of Ierusalē: I haue called to my remēbrance the goodnes ỳ he hath done to me, wherfore my desire is to reward him accordyng to his benefites. Therfore I require thee to send him to me: otherwise assure thi selfe of wars betwene thee & the Israelits ẇ their cōfederats. Pagurus hauing red this letter, set for Hircanus, & asked him if he wold go to Herod: & notwithstādyng Herods threats, he ceased not to geue to Hircan⁹ al good coūsel he could: aduising him to take heede of Herode, because he is (saith he) a blonde sheader, a breaker of

his league. And he hath called thee for no loue he beareth thee, but because he feareth thee. As longe as thou liuest, shal he neuer slepe sound slepe, lest the kingdome shold be deuoluted vnto the. It is better therefore for thee to tarye here in some honour, thoughe it be not of suche auctho*r*itie: then to go thither to dye with great dispite, and end thine olde age with a bloudy death. Furdermore thou shalt knowe, such is the disposition of mannes heart. If there be two men, the one in honour, the other in contempt: after time shall come that the dispised shalbe had in honoure, and the honoured to be neglected: neuer will he that is now honoured and before was in contempt, be content to see him that was before honoured, nor speake frendelye to him. For he wyll thinke: Hitherto according his accustomed maner he hathe dispised me: how much more whē his dominiō is taken frō him, & his seruaunt raigneth in his roume? Moreouer, Herode knoweth right well, that mens heartes are inclined

inclined to him that is the true kinge. And it might so be, if thou were mete for the prieſthode, that he woulde promote thee vnto it, and be gouernoure of the kingdome him ſelfe. But ſeinge thou arte diſmembred, haſt one of thy eares cut of, and thereby arte vnmete for the Prieſthode: thou ſhalt remaine in Hieruſalem depriued both of kingdome and prieſthode, which is vncomely for thee. Such counſaile gaue Pagurus kyng of the Perſians vnto Hircanus: yea, and all the Iewes that were in Babilō beſought hym that he wold not go vnto Herode. Notwithſtanding he would not be perſwaded, and why: For it was the Lordes wyll and hys dede, that the iniury done vnto the Sages, whom his father and graundfather ſlew, and the iniury committed to Hony auriga: myght returne vpon his head, and be reuenged: ſo that no remnant of the houſe of Chaſmonany, no name, no reſidue, no kinſman or poſteritie ſhoulde be left aliue. Hircanus therfore toke his iourney toward Hie-

 ruſalem

rusalem, and Herode came forthe to mete him, embraced him, & kissed him: after brought him into his house, and feasted him dayly, called him his father before all men, albeit in his hearte he conspired to murther him. And that knewe Alexandra his doughter and mother in lawe to Herode: who opened it vnto Hircanus, but he wold not credite her at the first, til on a time he perceiued the matter cleare to be so, thē deuised he how to flee to Maloc kynge of Arabia. He sent therfore a messenger to Maloc, to send him hors and a charet to flee withall: but the messenger dealt vnfaithfully & lewdly with him, for he broughte Hircanus letters priuely vnto Herode, who rewarded hym well for his laboure, and bad him goe to Maloc, and to let hym knowe what aunswere Maloc gaue. The messenger vpon this went and deliuered the letters to Maloc, who fulfilled Hircanus request, sent him horses and a charet, writing in this sorte. I haue sent the horses & horsemen: come therfore vnto me,

me, and whatsoeuer thy hart desireth, I wil do it for thy sake. So the messenger brought the aunswer secretly vnto Herode: wherupon he sent streight to the place in whiche he vnderstode Maloces men to lurke, waiting for Hircanus: and caused to apprehende them aliue. Herode cõmaunded to cal together the elders, before whome he willed also Hircanus to be brought, and of him the king demaunded. Tell me if thou wrotest any letters to Maloc king of Arabia: he aunswered: I wrote none. Thẽ was Restius the messenger brought in as his accuser, and the mẽ of war also of Arabia ỹ were apprehended, which declared the hole matter before the coũsel, so that Hircanus was quite dasshed. Then the king cõmaunded him to bee put to death, and so was the kingdome establisshed vnto Herode. The tyme that Hircanus reigned, was fourty yeares and fire monethes. After the death of his mother he reigned thre yeares, and Aristobulus his brother remoued hym, makynge hym priest. Agayne

thre yeares after he returned to his kingdome, and raigned fourty yeares. Then Antigonus sonne of Aristobulus deposed hym, cuttynge of his eare, & banishing him out of the holy citie. So after when Herode his seruaunte came to the kingedome: he returned to Jerusalem, and Herode shed his bloud without cause. Yet he notwithstādyng had deliuered Herode frō the hands of the elders, who would haue put him to death, for the death of Hizkias. From that time Hircanus wrought none euil in the sight of the Lorde, nor offended him in any great matter: saue onely in this, that he bare to much with Herod in sheadyng the innocent bloud, wherfore his owne life wente for the other. Therfore happy is he that neuer forgetteth any part of his dutye. Marimi the daughter of Alexander the sonne of Aristobulus, the wyfe of Herode, had a brother whose name was Aristobulus: hym Herode woulde in no wise promote to the hye priesthode because he feared the children of Chasmonany

Herodes ingratitude.

nany, althoughe his wyfe sued harde, and laye sore vppon him for the same matter. But the kyng made hye preest one that was nothing of the kinred of Chasmonany, whose name was Haniel Notwithstandynge when he had once made awaye Hircanus his wiues progenitour, father of Alexandra his mother in lawe: then he deposed Haniel the hie preest, and promoted his wiues brother Aristobulus to the dignitie, although he were but a child: yet he was wise, and of good vnderstandyng, and beautifull withall, so that in al Israell was not a goodlier nor hansomer yong man thē he was. And this Haniel was the first that euer was depesed frō that office of the hie preesthode, by any king of Israel afore Herode: who did this to quiet his wyfe, and to fulfil his mother in lawes minde. Notwithstāding this Alexandra his wyfes mother, was not cōtent nor satisfied, for the death of her father was suche a griefe: but alwaies spake snappishly to the kynge, that he sent her to warde. Then she writ to

Cleopatra Quene of Egypt, wyfe vnto Marcus Antonius, a noble manne of Rome, declaryng vnto her all the mischiefe that Herode had dooen to the posteritie of Chaimonani, and desiring her of aide. To whom Cleopatra made this answer. If thou cãst finde the meanes to come to me secretly: ỹ shalt perceiue what I will dooe for thee. Whẽ Alexandra had red the letter, she sent to Aristobulus her sonne the hie priest, shewing him that she wold flee to the sea Iapho, and from thence wold take shipping into Egipt, perswading him also to flee with her. We will (saith she) make two great coffers, one for my self & the other for thee: & we wil with rewardes procure our seruauntes to cary vs oute priuily, wherby we may flee to saue our liues. This their deuise was perceiued of one of Herodes seruaũtes, who forthwith made ỹ king priuie vnto it. The king cõmaunded his seruaunt that bewraied them, that when they did cõuey the coffers they shoulde bring them to him, whiche the seruauntes did. So

when

when the coffers were brought to the kinges presence, he caused them to bee opened, and tooke out Alexandra & her sonne Aristobulus, to whom the kynge spake sharpely and rebuked them sore. But Alexandra aunswered him again as short, in somuch ỹ the king moued with anger, flang away from her into his chamber, saying: It is better to sit in a corner of the house, then with a brawling & skolding womã in an open place. The king dissembled the matter & shewed no great displeasure. A yeare after as Aristobulꝰ the hie priest apparailed in his penticall vestures, stode in the the tẽple nie vnto the alter to offer sacrifices: ỹ Israelites beheld his beautie, his wisdome, & behauiour in the ministery, wherat euery mã reioyced, praising God that had not taken al away, but left one to reuenge ỹ iniuries done to the house of Chasmonani. The kyng hearyng this, was sore afrayed, and not a litle displeased: thinking to him selfe the Israelites woulde restore the kyngdome of their fathers vnto hym.

he perceiued euery mās hart to be incli ned towards him. Wherfore he deliberated a while, & in the feaste of ỳ tabernacles, he wēt to Iericho withal his seruāts, wheras he made a great feast to al his nobles and seruaunts, placing them euery man after his degree before him. Aristobulus the hie priest, he set vpō his righthand. And as they eate, dronke, & made mery: the kinges seruants were disposed to go and swim in Iordane. To these the king had geuen secret cōmaundemente, that they shulde desire Aristobulus to go and bathe with them in Iordane, and then to drown him. So when they were goinge, they came to Aristobulus & desired him to go bathe with them, which he would not vnlesse the kinge gaue him leaue: wherfore he asked the king leaue, but he denied him at the first, yet at length the yong man intreated him so instātly, that the king bad him do what he would. He wente therfore with the other yong menne to swim. The king toke his horse straitwaye and returned to Iericho withall

his

his traine, leauinge the yonge men behinde, which continued swimming till Sunne setting: and as it began to be darke they drowned the prieste Aristobulus emongst them. Wherof when tidinges came to the kinge, and it was knowen that he was deade: the people wept and made great lamētacion: considering his vertue, nobility, and beauty, euery man was ful of sorow that he should haue so short a life: and they bewailed so much that it was harde a far of. But Marimi chiefly and Alexandra the yonge mannes mother could in no wise be comforted. Yea, the kinge also wept and made great moane, for it repented him that he had done so wicked an acte. Yet all the people knewe well inough, that the thinge was procured by the king: In so much that Alexandra his mother in law letted not to tell it him to his face, that he was ỹ murtherer of her husband, and her father, & now last of al of her sonne: to whō the king answered nether good nor bad.
From that daye forwardes there was perpe-

perpetual hatred betwene Alexandra & Marimi, and Kiparim the mother of Herode, & Salumith his sister that came of base & scrutile blud. For Marimi cast in their teethe to their faces, that they wer not of the sede of Israel: but vnholy & of base birth. Notwithstāding Herode loued Marimi as his life, wherfore he would neuer displease her as lōg as she liued, nor say so much to her as why saiest thou so? These thinges done, Marcus Antonius a noble mā of Rome, nert vnto Octauian Augustus kinge of kinges, being sent by Augustus to war vpon the kinges of the west countries: raigned in Egipt, & by the prouocation of his wife rebelled against Octauian Augustus, made war with him both by sea & land. And forasmuch as Egipt is nie adioyninge to the lande of Israell, Herode ioyned with him and helped him. For Marcus Antonius had aided him before in such sorte, that no kinge durst meddle with him for fear of Marcus Antonius. Wherupon whan Marcus conspired against hys prynce and

ma-

master: Herode aided him with an army, with horsmen, and with shippes also against Octauian. In which warres Octauian gate the victorye, slue Antony and all his people comming by ship to the Ile of Rhodes, & so into the land of Egipt. Herode hearinge that Marcus Antonius was slaine, and that Octauian Augustus was come into Egipte: he fainted for feare of the displeasure of Octauian. Yet at lengthe he tooke hearte vnto him, prepared a royall presente to be caried afore him, and followed after him selfe to Octauian Augustus. And setting forwardes, he called Ioseph the husband of Salumnith his sister, whome he made chiefe of his household: commaundinge him that if Octauian Augustus put him to death: he shuld poison Marimi his wife, saying: it shuld not be semely for kinges that any meane & base man shuld mary with a kinges widow, and sleepe wyth her vppon a kinges bedde. So then he toke his iourney toward Octauian Augustus, who then was at the Rhodes,

where

where he vnderstode Octauian to be displeased with him, for that he had aided Marcus Antonius. Therfore allone as Herode came to Octauian Augustus presence, hauinge his croune vpon his head: he toke it of, & fel down prostrate vppon the ground at Octauians feete, saying: Most noble emperour, I confesse my trespasse against your maiesty, that I loued M. Antonius my cõpanion in league, who was my neighbor & aided me. And it is true, ỹ your maiesty sẽe the time you made me king, haue herd of mine affaires ỹ haue happened vnto me, but neuer succoured me. This. M Antonius did not so. I cõfesse therfore ỹ in his warres against your maiesty, I aided him with an army, with horsmẽ & ships: Neyther went I out with him for ani warres vpõ mine owne borders, but when so euer I wente with him, I holp him to the vttermost of mi power When he was falling, I bolsterd him vp: & whã he stõbled I raised him again. Emongst al these thinges I cõfesse also, that I wolde not be counted of your

maiesty

maiestye a breaker of leage: but nowe M. Antonius is deade. Wherfore whither ỹ it shal please your maiesty to restore me to my former estate or no, forasmuch as I haue kept touch with M. Antonius against your maiesty amõgst other: if you put me to death, you shall do me no wrong, but iustice, because I haue deserued death. When Octauian August herd him speake so, he said vnto him: Arise thou kinge of Israell in peace, be of good comfort and fear not, for thou art worthy to be nie, yea, next to my person. I knowe that Marcus Antonius was set on by his wife, and would not folow thy counsel, for if he had, I dare saye he woulde neuer haue conspired against me. So he commaũded the croune to be set againe vppon Herodes head, and made a leage with him. Then they went both together toward Egipt to be reuenged vpõ Cleopatra. But that wicked woman whan she saw her city to be ouercome: put on her moste precious apparaile, and sitting vpon the throne of her kingdom:

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commaũded a vipor to be brought vnto her, which assone as she had suffred to sting her brest, she died. As Octauian Auguſt came to her palaice & sawe her sit there, he reioyced that he mighte be reuenged of her: and commaunded to thruste her from her throne, but when they that came to her founde her dead, Octauian was pensife and verye sore greued. In this while Joseph Salumithes husbande disclosed vnto Marimi, that the kinge had commaunded: if it so fortuned him to be put to deathe by Auguſtus, that he shoulde poyson her: Wherupon Marimi conceiued yet a greater hatred towarde the kinge, in so muche that when the kinge was retourned in safetye, sounde, and with honoure also from Octauian, and that all his menne and whole houshonlde reioyſed greatelye: Marimi shewed no countenaunce of gladneſſe, no not when the kinge him selfe told her how greatlye he was magnified and honored of Octauian: but allwaies she was sadde. Salumith the kinges sister perceiuing

ceiuing that Marimi so vexed the king, she toulde him howe Ioseph her husbande had line with Marimi whiles he was with Augustus. Herode (saye what she could) gaue no credite to her wordes, knowing that she enuied Marimi: vntill at length he asked the cause of Marimi whye she reioysed not as other did when he returned in safetye from Augustus: but was euer sad, whiche shewed her to haue some rancoure and malice in her heart towardes him. She answered. Thou hast saide heretofore that thou louedst me aboue all thine other wiues and concubines: yet thou didst will Ioseph thy sisters husbande to poyson me. When Herode hearde this, he was exceadinglye abashed that Ioseph had disclosed his secrete: & began to mistrust with him self that which Salumith had told him, ỹ he had slept with his wife in dede, and vpon that had detected that secret. Therfore he departed out of his palaice in a greate anger and rage, whereby Salumith perceiued that he detested Marimi

and

and therefore she accused her further, hyring false accusars and forgers of lies, to witnes that Marimi woulde haue poysoned the kinge, whereof she had diuers argumẽtes also by her cõtenaunce. She added moreouer, if thou (saith she to the king) let her scape thus she wil spedely destroy thee, and bereue thee of thy kingdom. The lawe geueth a man this counsell. If any man gooe aboute to murther thee, preuent hym & slea him first. With this and suche like wordes, she so moued the king, that he commaunded to bring Marimi forthe, and to be beheaded in the hie streate of the citie. And as she was brought forth vnto the market place of the citie, all the women of the citie folowed her. Alexandra her mother also cursed and rayled at her, saiyng: come oute, thou that haste abhorred thy husbande, and conspired against thy lorde. Alexandra wepte also as thoughe it hadde been for the wickednes that her doughter had cõmitted: thinking suerly to please the king by that meanes, and to bleare

his

his eies, if peraduenture he might suffer her to liue til she might haue opportunitie to poison him. Marimi thus going to execution helde her peace, and looked nether to the right hand nor to the left: nor yet feared death any thing knowing that she was innocēt in dede and thought, and therfore God would rēder her a good reward in the world to come. Wherfore she bared her necke without feare, and thei cut of her head, shedding the innocent bloud. But God made no delay in punishing the same: for there fell a sore plague and pestilēce in the house of Herode, so that his chief seruauntes, his noble women and concubines died sore therof. Yea throughout all Iudea reigned the pestilence vehemently: whiche affliction all Israell knew well ynough chaunced vnto thē for the bloude of Marimi. They cried therefore vnto the lorde, saying: Wilt thou for the offence of one man deale so cruelly with the hole congregacion? The lorde toke pitie therfore vpon the lande, and withdrewe the plague from

the people. The king repēted him also that he had shed bloud without cause: and loue so grew in his harte, that he was sicke and at deathes doze. Then Alexandra Marimies mother sought meanes how to poyson hym. Whiche being vttered vnto the kynge: he commaunded to apprehende her, and to kil her. In this maner dealt Herode with all the posteritie of the Machabees, leauing none aliue that were called by ỹ name. He put to death also Ioseph the husband of Salumith. The king hadde two sonnes Alexander and Aristobulus, by Marimi his wyfe. They were both at Rome when their mother suffered, for their father the king had sent them thither to learne the Romain tōgue. When thei heard tidinges of their mothers death, they wepte and mourned for her: hating their father for his crueltie. Sone after, ỹ king their father recouered of his sickenes, was establisshed in his kingdome, builded stronge cities, and rose to great prosperitie. In the. xiii. yeare of his reigne, there fell a great

great dearth in the lande, wherfore the kinge tooke out of his treasure muche gold and siluer, and precious stoones, wherwith he sent into Egipt and procured plentie of corne: and refreshyng with bread all that lackt and was in distres of hũger: yea, he spared not his owne propre goodes. And not onely to ẏ Israelites shewed he this liberality: but also to all that came vnto him out of other straunge nations, hearing of his renoume. Moreouer in all his warres he had good fortune. Besides thys he thought it good to renew the house of the sanctuary: wherupon he deliberated with the Israelites, to haue their aduise for the building of it after the same quantitie and measure that Salomon king of Israel builded it. For ẏ Iewes returning from captiuite in the time of Coresch, began to build it after the measure ẏ Coresch prescribed thẽ, & not as it was afore. The people of Israel hearing that the king was purposed to pul down the tẽple to the groũd, and buylde it a freshe: they made hym Cirus.

none aunswere, fearing lest whan he had pulled it downe, he would not bee so hasty to builde it vp againe. But the the king perceauing what they feared in their mindes, saide: he woulde not slack the matter, nor reste till he hade brought it to passe. He said moreouer, that he would take out of his treasure plentie of gold and syluer, and geue it to grauing: also precious stones, stones of Thasies, & marble. To the carpenters also and masons, he would deliuer timber, & stones, gold & siluer, brasse & iron, to make all thinges necessary to the woorke. Wherefore if he pulled downe the house, he was able to builde it streight waies again. So he pulled downe the house and repaired it again and finished it, in length a hundred cubites, in bredth lykewise a hundreth cubites, and in height a hundreth cubites, all of white marble: so that the whole height of the stone woork was in all a hundreth and. rr. cubites. For the foundacion was. rr. cubites within the grounde, and a hundreth aboue. The

breadth

breadth of euery stone was xii. cubites, and the thicknes thereof. viii. cubites, euery stone was of like bignesse. The gates of the house he couered with fine gold and precious stoones finely sette therin: the thresholdes were of siluer & ỹ tops also. He made also a vine of gold a marueilous cunning pece of worcke, the armes therof or bigger braunches were glittering gold, the lesser braunches, slips, or latest shutes of gold, sumwhat redder al aboue was yelow gold, wherupon hong clusters of cristal. The vine was so great ỹ it weied a thousād pound weight of pure gold. In all the world was not the like to be seen. He made also a porche, & before the porche ii. walles of siluer marueilous cūningly wrought. Behind ỹ house toward ỹ west he made a court of. c. l. cubites lōg, and a. C. in bredth: whiche was paued with pure marble. Toward the south & north, the length of the court was also Cl. cubites, & a. C. in breadth. He erected in it also. C. l. pillers of white marble in foure orders. The length of one

order was fortye cubites, and euerye piller was. xl. cubites hie, and three cubites thicke. The pilers were all of like measure, as the court of ỹ north side and of the South was also of like measure, with al the pilloures thereof. Toward the east the court conteined. D. ccrr. cubites, euen to the broke Cedron. No man euer se the like building in all the world. In the extreme partes of the courts he made also walkes and and galeries of such height: that they ỹ walked therin might easily se the waters running in the broke Cedron, by the space of a cubit. Betwene the porch and the house also (as though it were a vaile or pertition) the king made a wal of siluer, of halfe a handful thicke. In the which was a dore of beaten golde, and vpon the gate a swords of golde of rii. pound weight. There were certain poses grauen in the sworde, as this. VVhat straunger so euer approcheth nie her, let him die for it. So the things that Herode made in the temple were wonderful: nether was there euer hard

of in all the worlde any king that was able to make suche a building. When the worke was finished, the king sente to Sarons his pastures for his Cattell: from whence were brought him three hundreth yonge Bullockes, and verye many shepe, accordinge to his Princelye estate. So then they dedicated and and halowed the house with great ioy and gladnesse. There was one certain day in the yeare, when as the kinge was euer accustomed to make a greate feast to all his court, to al his nobles, & sages in Israel. Against that self same daye the kinge was minded to finishe his workes, which made bothe him more glad and al his people. The same also commaunded he to be done in all the prouinces of his kingdom, sending his letters by his poastes to the noble men, captaines, & presidētes of the prouinces, that they shuld obserue ỹ dai after the same maner euery yeare. The people also ỹ were flitted into their enemies coūtries: their head rulers & captains came out of euerī coūtrī far & ners

to

to see the house and the kinge: for they could neuer beleue it til they had seene it: and when they had seene it, it exceaded farre that they hadde heard of it. These thinges done, the kinges two Sonnes Alexander and Aristobulus whiche he had by Marimi, came home from Rome to Jerusalem in a greate heate and fury, with a stronge company, yea their hartes were verye hautye also: for Alexander the elder had maried the kinge of Capadocies doughter, and Aristobulus the doughter of Salumith the king his fathers sister. These comminge to Jerusalem, wente not to the court to do their duety to the kinge their father, neither wold se him, wherby the king gathered they went about some mischief against him. Moreouer, all his men gaue him warning to take hede of them, and to kepe his power for gard about him. He had had a wife of base stocke out of the country, before he came to the kingdome, by whome he had a sone named Antipater. And whē he had put Marimi his beloued wife to death,

death,he called home his wife which he had disdained before, to his courte. Wherfore now seinge the two sonnes of Marimi hated himhe appointed Antipater his sõne to be his heir apparãt, and to raise his estimacion,gaue him al his treasure,made him Lord and ruler of all that he had, affirminge that he shuld reign after him. This Antipater had a subtile witte and a crafty, for he said dailye to his father. If it like your maiesty wherto should you geue me al these thinges, when as these two lions shalbe euer in my top,and ready to destroy me. By such surmised meanes he raised discord and hatred betwene them and their father. Albeit the kinge was lothe to hurt his two sonnes. Not long after he toke his iourney to Rome to Octauian & his sõne Alexander waited vpõ him,hoping ỹ Octauian wold be a meanes for him to turn his fathers hatred frõ him,& put al malice oute of his minde. When the king was come thither,Octauian reioysed much of his cõming,saying: I haue thought lõg to se

the.

thee. To whom hast thou left the land of Iuda? Herode answered, for the obedience that I owe vnto my Lorde the Emperour, I am come to declare him my chaunces with this my sonne his seruaunte. So he tolde him the whole matter from the beginning to the end. Then Octauian Augustus blamed the yonge manne because he hated his father. The yong man answered. Howe can I otherwise do? How can I forget the moost chaste wombe that bare me, whiche was of the holye stocke? If I forget my mother that was slaine giltlesse and without crime: then let me forget my righthand. These and suche like spake the yonge manne not without teares in the presence of Octauian, so that his bowels was muche moued: and the noble menne also that were aboute Octauian coulde not abstaine from wepinge, but lamented greatlye. Octauian firste reproued Herode for his greate transgression and crueltie: then labored to pacify the yog manne wyth comfortable woordes,

and

and biddinge him honoure his father, & submit him selfe vnto him. When he had done as he was willed (for he wold not striue against the Emperoures cõmaundement). Octauian toke the yong man by the hande, and put it into Herodes bosome. Then his father kissed him and embraced him, so that they wepte eche of them. After that they toke their leaue and departed from Octauian, who comforted them, and gaue them a gifte, committinge it into Herodes hands. Herode yet perceiued that the hatred of the children of Marimi woulde not be apeased. Whereupon when he came home to Jerusalem, he called together al thelders of Israell & said vnto thẽ: I had determined once to place one of my sõnes captain ouer the people of the Lord, but I might not do it without the consent of Octauian Augustus. Now therfore I haue appointed my .iii. sõnes, & haue deuided my kingdõ equally emongst them. Helpe ye thẽ against their enemmies, but in no wise shal ye help one of thẽ against another.

And

And if ye perceiue any breach of frendshyp betwene them, do that lieth in you to take it awaye. Whereunto he made them sweare presentlye in Jerusalem: and the bonde made, eche man departed home to his house. But for all this the hatred betwene Antipater and his two brethren was nothinge diminished: for he feared them because they were of the house of Chasmonani, and alied with kinges of greate power: he suborned therfore false accusers to say vnto the king, that the yong men, sõnes of Marimi, were determined to destroy him. Likewise he set variance betwene Salumith and thē: for she was in greater estimacion then he: in so muche that the kinge did nothinge without her counsell. The same wroughte he also betwene Pheroras the kinges brother and them. But to Salumith he saied: doest thou not consider how the sonnes of Marimi knowe ỹ their mother was put to death by thy counsel. Therfore if they maye bringe to passe to make the king away: they wil hew thee to peces.

But

But when the yong men herd of this: they came before the king, & ſware thei neuer entended to hurt their father, and with weping they perſwaded the king that he beleued them, and they gote his fauour again. Wherat Antipater was not a litle diſpleaſed: wherfore he hired falſ witneſſes to ſay they ſaw Alexander the kinges ſonne vppon a certaine night with his ſword drawn before the kinges palaice, mindinge to murther Antipater. He ſuborned alſo certaine of the kinges ſeruauntes to witneſſe againſte Alexander, that he ſhould geue them great rewardes to allure them to his pleaſure, and to abuſe them in filthy buggery, which they refuſed. Moreouer, that he deſired them to poiſon the king, which they wold not alſo agree to do. Wherupon the kinge was ſore diſpleaſed towarde him. ommaundinge not only him, but al that toke his parte or defended his integritye: to be apprehended and put in priſon, that execution might be done vppon them. Then Alexander went vnto Archelaus his father

ther in lawe, desiring him to come to Hierusalē to his father Herode. This Archelaus was a very wyse man and a notable counseler. When he was come to Hierusalem, Herode was very glad of his comming: and demaunded what matters brought hym thether at that present. He aunswered: I haue hearde that Alexander thy sonne, and my sonne in lawe, hath attempted to rebel against thee: it is not possible but my doughter his wife shoulde be accessarye of this thinge, and yet she hathe not shewed it vnto the: wherfore I vtterly detest her, as oney hath conspired against thee. Yet neuertheles I know wel that for the loue thou beareſt vnto me, thou wouldest spare her: for this cause am I come vnto thee y whē thou hast put thy sonne to death, I also may slea my doughter. For it is better that we should make them away, then they vs. Herode hearing this was verī glad and gaue credit to his frendship. Whē Archelaus perceiued that Herode had a good opinion of him: he altred his com-

communication, sayinge to the kinge: Firste let vs diligentlye examine and wel try the cause, forasmuche as there are manye false witnesses and lyinge persons in the worlde: & let vs not shed innocent bloud vpon an vncertaintye. For Archelaus knew that Herode had geuen to light credite, & howe he was ready to heare an euil tale, which was the cause of all the mischiefe that befell to the people of his house. Well, Herode thoughte his counsel good. One of them that accused the kinges children was Pheroras the kinges brother: and to say the truthe he was the chiefe of all. Herode loued Archelaus the kinge of Cappadocia as him self: whi-the Archelaus perceiuinge, tourned his talke to rebuke the kinge, sayinge: Thou arte nowe waxen olde, and wel stricken in yeares: thou suffrest these backebiters to rule thee, who stirre thee to worcke all these mischiefes in thy house. Yea Pheroras thy brother hathe falsly prouoked thee agaynste thy sonnes.

When

When Pheroras heard these wordes, he was sore afraide: for in dede he had seduced ỹ king. Therfore came Pheroras to Archelaus and besought him to saue his life. Archelaus aunswered him: if thou wilt obtaine pardon for thy wyckednes, come and fall before his feete and cõfesse that thou hast spoken falsly against his sonnes: then wil I promise thee that he shalbe merciful vnto thee, and to his sonnes. Pheroras did so, confessed ỹ he had falsly accused the kinges sonnes. Then Archelaus besought the king for pardon, and he graunted it. After that he intreated him that the yong men might be dismissed and deliuered out of prison, whiche the kynge commaunded to be dooen. The yonge men therfore came to the kinges presence, and fell downe before his feete: & the king was louing vnto them, embraced them, and kist them. He made great ioy also that Archelaus came in so good an houre vnto him: to whome he gaue for a gift. vii. hũdreth pounde weight of gold, many precious stones,

and

and concubines, and dimissed him. But Antipater againe suborned false accusers, and wrote counterfaite letters in the name of the kinges sonnes to one of the captaines, declaringe howe they would conspire and kil the kinge: and by suche meanes he encreased the enmities betweene them and their father diuers waies, that the king commaunded them to be put in prison, and most strong irons to be laid vpon them. Besides this, Antipater had surprised and won the hartes of the kinges chiefe rulers and seruantes, that they suborned his barber to beare false witnesse againste Alexander, howe that he hired him to kil the king at such time as he should shaue his beard. Whã the king heard his barbar speake, he was wonderfullye troubled in his minde, in so much that he said: I am wearyè of my life, to heare these pickthanckes that open mine eares and fil my head with tales. I can do no waye better then to geue charge, that who soeuer bringes me ani such tales hereafter of any bodi,

he shall suffer death for it. Wherfore he commaunded the barber to be slain, & his two sonnes to be brought forthe and hanged vpon gallowes, sheading their innocent bloude. Then reioysed Antipater, supposing him selfe to be as sure of the kingdome as though he had it in his handes. When as he was not aware that although he vvere neuer so hie aloft, yet vvas there one aboue higher then he: vvho considered his doinges. Alexander had two sonnes, Thigarum and Aristobulus. And Aristobulus had thre sonnes, Herode Agrippa & Alexander. Whan the kyng returned to Hierusalem, (for he was in Samaria by the lake syde, whan his sonnes were put to execution) he commaũded that his nephewes shoulde be brought to the courte, and taking pitie of them: embraced and kissed them, weping very sore both he and all his seruauntes. For it greatly repented him of the heinous dedes that he had done. But whã the tyme of the mourning was past, he caused to call all the chief of Israell together

Tigraues.

gether and said vnto them: I am now growen in age and waxen grey headed, certaine how shortely I shall die. I se here before me these litle fatherles children, whiche I neuer can beholde without great anguishe of my minde. For when I loke vpon them, I call to my remembrance what great domage I haue done vnto their fathers in my rage and headlong furiousnes. Nowe therfore I woulde commit them to the tuicion and custody of some man that might be a patron & as father vnto thē to succour them continually to his power. All the people aunswered, that he had wel spoken. He spake therfore vnto his brother Pheroras. Thou shalt be their patrone and defendour, and shalt geue thy doughter to Thigarus Alexanders sonne. He commaunded also his sonne Antipater to geue his doughter to Herode the sonne of Aristobulus. And the mariages were made in the kynges presence. When Antipater marked the loue that the kynge bare toward his nephewes: he begā to

be in great care, for Thegarus Alexanders sonne had a graundfather by the mother side, a kinge of greate power, namely Archelaus king of Cappadocia. He falles down therfore at the kinges feete to dissolue and breake the frendship ỳ he bare towards his nephewes, and to leaue speaking in their cause as he had done: but he preuailed nothing. Therfore he left his father and wente to Pheroras the kinges brother: made a confederacie with him. Then desired him to frustrate the bonds that was betwene him selfe and Herode, and also betwene him and Thigarus the sonne of Alexander that was hanged. So Pheroras came to the kinge, tourned his minde, and dissolued the mariages. This done, Pheroras and Antipater that sate vpon the kinges throne, were become great frendes, banketting one the other day and night, and deuisinge their matters. When this came to the kinges eare, he was sore afraid of their traines, and commaũded that his brother Pheroras should neuer more come

in

in his sighte. Antipater his sonne was sent to Octauian Augustus to establishe the kingdome vnto him, and to enter in league with him. For Herode was so sicke ỹ he could not go. Antipater iourneying towards Rome, passed through Egipte, desirous to see it before the death of his vncle Pheroras. And as he trauailed by the bie waies of Egipte, there came a certaine marchaunte hauinge a Vyall in his hande close couered, which cried saying: who wil bie a thing at a great price before he see it, or know what it is? Antipater meruailed at his wordes, and asked him what was in his Vyal. But the seller tolde him not what it was, before he hadde bought it and paide deare for it. Then whispered he in his eare, tellinge him that it was a strong poison, that would kil one out of hand. This Vyal Antipater sente to Pheroras to be kepte vntill he retourned from Rome. In the meane season Pheroras died, and his wife hidde the Vyall. After when Antipater came home againe from Rome:

Pheroras wife and he fel at variance, insomuche that she obiected vnto him ỹ he was the cause that Pheroras was banished the kinges presence, the sorow wherof was his death. On the other side Antipater went aboute to accuse her, sowinge discorde betwene her and the king, to stirre him against her. He suborned also a certain Ennuch or gelded parson to go vnto the king and informe him, howe that at what time as he tooke displeasure with Pheroras his brother and banished him his presence: Pheroras procured a strong poiso and gaue it to his wife, commaunding her to destroy the king therewith. The king hearinge this was wrothe with the Ennuche, and saide: I searched for that venom longe a go when it was noysed that my housholde seruauntes would geue it me to drinke: but I could not finde the thinge to be true. Yea, I haue bene to rashe in such matters: for I put my wife Marimi to deathe without a cause, and Alexandra my mother in law, with my two children. When

Antipater

Antipater heard that the king credited not the Ennuche, he made sute to the king to send him to Octauian the secõd time: for he was a feard for the Viall that was in Pheroras wifes house. He had writen also with his hande howe that he sent it, intending therewith to poison the kinges sonnes children. But he that prepareth a pit for an other, oft times falleth into it him self. So desiring the kinge to sende him, he let him go. After this the kinge commaunded to make searche if the Ennuches woordes were true or no: he sente firste for all Pheroras housholde seruauntes, examined theim whether euer they coulde perceiue that Pheroras was in minde to hurte him. They all sware no. Then the king cõmaunded to scourge them verye sore, but they confessed nothynge: althoughe some dyed vnder their handes in the examination. Some he ordered with diuers kinde of torments of some he caused to pluck oute all their teethe.

And as he bade scourge a certaine woman seruaunt, which hadde bene verye trusty to Pheroras, at length when she could no leger stand for strokes, she cried out and said: The holy & blessed God reueg vs of Rostios the kings wife Antipaters mother, which is cause of this. The kinge hearyng these wordes, bad let her alone, she will disclose all. Then spake shee. Antipater made feasts euerie foote for thy Brother Pheroras and him selfe: and as thei eate and dranke, they deuised how to poyson thee, specially when as Antipater was going to Octauian. For thei said: Except we destroy him, he wil destroy vs, as he hath done al the children of his house. Moreouer, he loueth the children of his sonnes that were put to deathe, whiche grow apace: and it is possible he maye chaunge his minde, and make one of them kinge. Antipater also said to thy brother. The king makes as though he were much my frende, but I trust him not. He gaue me (saith he) a. C. pounde weight of golde, but all that satisfieth

Dosis Antipaters mother.

not

not me. When the kinge heard this he told how he had geuen Antipater this gold secretely. The woman said moreouer. There is yet a Vyal of strōg poison in Pheroras house, that thy sonne sent out of Egipte. Streightwaye the king sent to Pheroras wife, that she shoulde bringe him the Vyall of poison her own self. When she espied ỳ kings Eunuches come to fetche her whether she woulde or no: she gate her vp to the top of the house and cast her self downe headlonge to kil her selfe, because she would not see the kinge nor abide his tormentes. But she died not therof, whereuppon the kynges messengers brought her in a horse litter, and set her afore the king. Then she confessed vnto him, how Antipater his sonne had cōspired with Pheroras to kil him with a strong poyson that he had bought in Egipte, and sente to Pheroras when he went to Octauian. And how that Pheroras being at the point of death, repēted him therof, charging that we shuld neuer geue that venome to Antipater,

but

but poure it out vpon the ground, that the king mighte not be poisoned therewith: and I did as he bad me, cast it out al saue a litle that I kepte in the glase botome, for I euer feared that whiche is now come to passe. Then at the kinges commaundement, the Uyall was broughte forthe before him, and there was a litle of the venome left, wherefore they gaue better credite to her wordes: so that the king was contente with her, and bad his Phisitions heale her, and she recouered. This done, the king wrote to Antipater to come home with spede, because I am old (saithe he) & weake, vncertain how shortly I shal dye. The kinge had yet also two other sonnes at Rome, Archelaus & Polimus. So whē Antipater writ to answer his fathers letters: he signified vnto him ỹ his .ii. sōnes had diffamed the king and slaundred him vnto Octauian. But the king answered him: come and bringe them with thee, & I wil order them as thou thinkest good. Notwithstandinge Antipater dalied & delaied for the space

of

of.vii. monethes, to se if he might learn somwhat of his fathers doings, but he could heare nothing. The messengers that his father had sent, lay vpon him euery day & urged him to make spede. Therfore at the.vii. monethes ende he toke his iourney towardes Iudea, and came to Cesarea. There hearde he that his father had taken displeasure with his mother and banished her the court: but he coulde not learne what shoulde be the cause: therfore he was stroke in such feare, that he woulde haue gone backe again and left his iourney. But they that waited vpon him, beinge desirous to go home to their houses & family, craftely with him, and perswaded him that if he shuld now return backe out of his waye: he shoulde iustifye his enmies saiynges to be true. But if thou come once to thy fathers presence (saye they) who loueth the so intirelye: thou shalt preuaile againste thy foes, and get the vpper hande of them that trouble thee. So he folowed their counsell, and came to Jerusalem.

When

Whē he entred into ỳ city, no mā came forth to meete him, nor once to bid him welcome home. For al the people hated him for his lies, slaūders, peruers & wicked coūsel, but chiefly for fear of ỳ king Yet went he forward to the court, although with a fearful heart. When he came to the kinges presence, he fell downe and did his dutye: but the kinge turned away his face, and could not abide to loke vpon him. He went home therfore to his house with a heuy hart, hanging downe his head, and hidynge his face. There his mother tolde hym how their counsaile concerning the viall of poyson, was bewraied: and howe the king was wonderfully incensed towardes him, that encreased yet his fear more and more. The nexte daie by the kings cōmaūdement he was brought forth, & before al the chief of Israell assebled together, the king sate to iudge Antipaters cause. There rehearsed the king vnto thē his sons lewdnes & lies, how he had seduced him & stirred him to kil his children that wer of the king

that

bloude, farre better and more vertuous then he: in so much ẏ with a loude voice the king burst out and bewailed his wife Marimi, whō he put to death without a cause, and his two Sonnes, that they that were far of might heare him. Then Antipater lift vp his head, and began to speake craftely and subtilly. First he forgote not to geue gentle words to pacifie his fathers wrath, (but that he coulde not do.) After he fel to intreatie in such sort, that all the nobles were moued to pity, and bewailed his euill Fortune, not without teares: saue only Niraleus the kings secretary, who loued the kinges children that were put to death. He rebuked them al that were sory for the calamity of Antipater, crying with al his might: wher are ye Alexander & Aristobulus ẏ were slaine giltlesse? Lift vp your heads & behold this bloudy & wicked man fal into the pit which he him self made: see how how his foote is catched in the net that he laid his selfe for other. Marke ye not how your maker reuengeth your death

and

and requireth your bloude at his hande in the time of his deſtruction: For the wicked man is ſpared vntil the time of his death. So the king him ſelfe verye much inſenſed, ſent to fetch a condemned perſon oute of priſone: who beinge brought before them and taſting a litle of the poiſon in ỹ Vial, fel downe ſtarke deade forthwith. Then the kinge commaunded Antipater to be caried to priſon, & to be laied in the ſtrongeſt irons. The.xl. yeare of his reign, which was the.lxx. yere of his age, kinge Herode fel ſicke, & no remedy, no phiſicke could be found to helpe him. Neither his ſeruaũtes nor phiſicias could procure him any reſt, ſo grieuouſly came his diſeaſe vpõ him, with lacke of breth, & through the anguiſh of ỹ manifold euils ỹ had happened vnto him by his owne folke. Whervpon he cried out, ſaiyng: Woe may he bee, that hathe none left to ſucceede him in his kyngdome: nor none to go before his Coffin, and mourne for him at his death. Then called he to his remembraunce, his wyfe Mari-

mi, and his two sonnes, rehearsynge them by name, howlyng and wepyng styll continually. Upon a certaine daye when his sicknes came sore vpon him: he called to his seruauntes to fetche him some pleasaunt apple to see if he myght comforte his hearte: and when they had brought it he axed for a knife to cut it, one was brought hym. Then he gathered his strength vnto him and rered hym selfe vp vpon his left arme, and perceyuyng his lyfe to bee full of sorowe and lamentacion: he tooke the knyfe with his right hande and fetched his way to thrust it into his bely. But his seruauntes stept to him, and caught his arme, holdyng his handes, and would not suffer hym to doo it. Then wepte he sore and all his seruauntes that the voyce was heard out of the courte, and shortly all the cytie was in a sturre, sayinge: the kynge is dead, the kynge is dead. Antipater being in the prison, heard the noyse, and asked what busines is this: they answered hym, the kynge is dead.

Then

Then was he glad, and reioyced wonderfullye, saiyng vnto the Jaylowrd: Strike of mine irons and let me oute that I may go the palaice, and I wyll remember thee with a good turne. The keper answered: I feare leaſt the kinge be yet alliue. I will go therfore & know the truthe, and come againe by and by. Antipater saw he coulde not get loose, wept for anger at the keper. So the keper came to the court, which as it was tolde to the king: he commaunded him to be brought to his presence. Then the kinge asked him. What did Antipater (I pray thee) when he heard this mourning, and that I was dead: The keper answered. He was verie glad therof, and when I woulde not smite of his irons and let him out, he wept for anger. The king cried out vnto his lords See howe he hateth me beinge yet in prison: if he were here, he would doo what he could to kill me. He wouldnot doe as my seruauntes did, make haste to wyest the knife out of my hande. As true as God liueth, he shal neuer haue

that

that he gapeth for. So the king commaunded he shoulde bee put to death. And there was neuer a mã that wold intreate for him or desier the kinge to the contrary, but euery man was glad of his destruction. The king commaũded the kepar to bring him forth to the market place: whiche dooen, his head was smiten of, and so he lepte beside his purpose. The kinge commaunded moreouer his body to be taken and caried to the citie of Ankalia, there to be buried and not in the citie. That done, and the people returned from the buriall: the king sent to call al the nobles of Israell together, and enforsinge his strength, he sat vp in his bedde, and cõmaunded to call his sonne Archelaus, vpon whome he layde his handes and made him kinge ouer Israell. Then shouted euery mã: God saue the king, god saue ỹ king. The king lined .v. dais after the execution of Antipater: then fainted & died. The time ỹ he reigned ouer Israel was fourty yeres. He was a worthy warriour, a wise & a prudent Hircaniũ.

man, a goodly man of persone, hauing God on his syde. He loued euer the sages Hillell and Samai with their companies. He enriched the seconde house more then all other kinges, and was more liberall then all the kynges that were before him. His giftes and rewardes were ryche: for he counted gold and syluer as chaffe & stones. He kepte Israel in quiet and peace from al their enemies. He buylded also a more royal temple then did kyng Salomon. But he made the yoke of tribute and eraction in Israell heuier: and gaue open eare to euill tonges. He was a cruell bloudshedder of poore and innocente persones. He willed before his death that they should bury hym in the citie Erodion, twoo daies iourney and a haife from Hierusalem. So they put him in a coffin couered with gold, sette here & there with precious stones. The bed vnder him was wrought with gold & ful of precious stones. Likewise, vpō his head was a cloth of reines powdred with precious stones, & vpon ỹ a royall crowne,

crowne, made fast to the left syde of the coffin: & vpō the right side was the regall scepter. Upon the beare was also a clothe of reines very thicke powdred with precious stones, cristal, amethists, and very many saphyres. Then all his chief men of warre went about him in their coates of fence, & drawen swordes in their handes, with helmes on their heades, as in time of warre. After thē came Archelaus his sonne that was made king. Then folowed him all the people. There were fiftie of his seruauntes that wente aboute the beare with euery man a chasingdishe of gold in his hande, wherin they burnt swete woodes and perfumes, euery foote casting vpon the herse pure mirrhe, as many as went aboute hym. He was borne by certayne great lordes & noble mē of Israel vpō their sholders, going leasurably and with a maiestie, til they came to Erodiō, where they buried him w̄ great honour ẏ like was neuer done to any king. These thinges done, there resorted together suche as hated him, &

were wery of their owne liues whiles Herode liued, reioysyng that they hadde scaped his hãdes, saying: we haue loked till our eies bleared, waytinge for the death of Herode that tirant and bloud sheder, that oppressed vs with such heauy yokes, & left vs nothing to liue on, for the great tributes & tares ỹ he layd vpon vs. Yet now Archelaus his sonne is worse then he. Wherfore thei cõsulted together, & cast their mindes & good willes toward Antipater the sonne of Salumith the kinges sister, one of the bloud of Chasnonani, and went with him to Oct. Augustus: requesting him to translate the kingdom from Archelaus to Antipater, but he wouldе not graunt thẽ their sewte. Yea, rather he cõfirmed & assured the kingdom to Archelaus. Who wrought wickednes in ỹ sight of the Lord: for he maried his brother Alexanders wife that had children by Alexander: & cõmitted other many great offences. The .ix. yeare of Archelaus reigne, it chaunced vpon a night, he dreamed a dreame. Him thought he

ſaw.ix.eyres of corne very good & full
growe vpon one ſtalke, thē came a great
ore and ſlopt them vp all at once at one
bit: by and by he waked, and perceiued
it was a dreame. Therfore calling one
of the Sages or Phariſies vnto him:
he ſhewed them his dreame. The wiſe
man ſaid: This is the interpretaciō of
it. The nine eyres freſhe and ful, be the
ix. yeres which hither to thou haſt raig-
ned. The great Ore is the great kinge
Octauian Auguſtus. This yeare thou
ſhalt be remoued from thy kingdō be-
cauſe thou haſt neglected the worde of
God, & haſt maried thy brothers wife.
To this Archelaus anſwered him nei-
ther good nor bad. Within fiue dayes
after Octauian came toward Jeruſalē:
and when Archelaus wēt to mete him:
he put him in priſon, depoſed him from
his kingdom of Iſrael, & made Antipas
his brother kinge in his ſtede. He tur-
ned his name alſo & called him Herode
That done he returned to Rome, whi-
les Antipas was king, died themperor
Octauian Auguſtus the. lvi. yere of his
J.iii. reigne,

reigne, & Tiberius Ceſar ſucceded him. This Antipas alſo wroughte wickednesse and ſundry abominations, more then any ý was afore him: for he toke his brother Philips wife frō him, which had al redy childrē by Philip. For this shamful deds, rabbi Ihon ý hie prieſt rebuked him, wherfor Antipas put him to death. There was at ý time one Ieſus a wiſe man (if it be lawful to cal him a man: for he was a worker of wōderful & ſtraunge workes, & a teacher of ſuch mē as gladly did heare the truth, & had many diſciples both of the Iewes, & alſo of the gētils:) This mā was Chriſt. whō, after he was accuſed of the chiefe rulers of our natiō, & condēned bi Pilate to be crucified, thei neuertheleſſe ceaſed not to loue which loued him euen frō ý beginning. To theſe he appeared the .3. day aliue, according as the prophets by deuine inſpiratiō had told before, aſwel of this, as alſo of many other wōderful thinges which ſhould be done by him. And euē vnto this day the chriſtiā ſect which toke their name of him doth cōtinue. Againſt this mā Antipas of whom

Ihon baptiſt.

Ieſus Chriſt.

we ſpake beſoze, came Tiberius Empe-
rour of Rome, to whō whan Antipas
reſozted: he appzehēded him, laid him in
irons, & ſent him into Spaine where he
died. Archelaus alſo ỹ was depoſed be-
foze died in the time of this Tiberius
reign. Thē Tiberius made Agrippa (ỹ
ſōne of Ariſtobulus whō Herode put to
death) Antipas bzother king in his ſtede
The time ỹ Antipas reigned ouer Iſ-
rael was.rl.yeres. In Agrippas time di-
ed Tiberias Ceſar, & Caius ſucceded him
This Caius called him ſelfe a god: and
would ſuffer no man to woꝛſhip anye
thing in his empire but him ſelf. He cō-
tinued not lōg in his digniti, but detai-
ed & died. After him ſucceded Claudius.
Claudius beinge deade, Nero Ceſar was
emperoꝛ, Agrippa reigned ouer Iſrael
xriii. yeares. In his time Nero ſoze op-
pzeſſed Iſrael by ſetting cruel pzeſidēts
ouer thē, left them nothing to liue upō:
beſides that puniſhed thē with diuers
toꝛmentes, vntill at lengthe they were
conſtrayned to rebell agaynſte the
Romaine Empire, and Nero Ceſar,

to rid them selues from vnder his subiection. And aboue all other one Pilus president and captaine of the Romain armye moste greuously oppressed the Iewes, and had done many things very wickedlye. For not only had he shed innocent bloude, rauished at his pleasure wifes, and defloured maides in the cities of Iuda: but also robbed with great cruelty euery man of his goodes. It chaunced that Beronice king Agrippas sister came at that time to Ierusalem of deuotion to visit the holy place. She seing Pilus violently to oppresse the people, and for paiment of exactiõs and tollage, to slea many of them, euen at the entrance of the temple: she came forthe weping vnto Pilus, besechinge him to be fauourable & spare the people for she pitied them very greatli. Yet Pilus relented nothing, but whẽ she was departed from him, he flouted & mockt her, although she were the kings sister, & that in the temple of the Lord. There was present at that time a valeant yõg man, Eleasar sonne of Ananie the hie

priest

prieſt: He, whiles his father was execu-
ting his office, could not abide to ſe the
Iſraelites ſo ordered at Pilus handes:
but being enkindled with a feruẽt zele
ſoũded a trõpet, wherby there aſſẽbled
about him forthwith diuerſe cõpanies
& bandes of yong mẽ, good warriours,
by whoſe aid he raiſed a great cõmoci-
on, & encountred with Pilus & the Ro-
mainſouldiours, of whome he made a
great ſlaughter, preuailing much, and
getting at length thupper hãd of Pilus,
ouerthrew al his hoſt, ſo that Pilus was
conſtrained to fle alone out of Jeruſalẽ
vnto Egipt. In the way as he fled, he
chaunſed to mete with kinge Agrippa
cõming from Rome from Nero Ceſar,
and going home into Iudea: to whome
Pilus declared what had happened him
thorow the youth of the Jewes at Je-
ruſalem. And as Agrippa had paſſed
Egipt and drue toward Jeruſalem: his
ſiſter Beronice directed her letters vnto
him, mouing him to toyn with ẏ Jewes
and to aid them. The people alſo came
wholly the ſpace of. ly. miles out of the
city

city of Jerusalem to mete him, and fell down flat before him crying, God saue our king Agrippa. But the king studied al he might to procure quietnes and peace to ỹ city & people. So he entred in to Jerusalem accõpanied with a couple of noble mẽ of Rome, worthy captains whõ he brought with him in his train. And whẽ he came into the midst of the city, the people cried mainlye out vpon him, saying: Deliuer vs o king, and let thy hand & help be on oure side to succoure vs, for we will neuer more be vnder the Romains subiection. The king hearinge this pitied the people verye muche: not withstandinge he was not content that they were mineded to rebell againste the Romaine Empire. Wherfore he called together the people at thentrance of the courte of the temple, where were presente the elders of Jsrael and all the chiefe men, with the hie priest Anany: declared vnto thẽ the power of the Romaines, the strengthe of their kingdome, and what nations rounds

rounde aboute them they had ſubdued, in ſuche ſorte as no remayne of them was left. Wherfore he beſought them not to prouoke the Romaines, nor to deſtroye the people remaining of Iſrael. He added moreouer. Harke my brethren, ſaith he: I knowe well inoughe that there reaſteth in your heartes a greate griefe, and I my ſelfe am ful of ſorowe and anguiſhe, that we are not of power able to withſtande the Romaines. All be it if ye wil be ruled by my counſell, ye ſhall finde a redreſſe for this matter. For vvhere as counſell is and good deliberation. there is ſafetye and things come to proſperous ſucceſſe. Ye ſhall ſuſteine for a while the yocke of the Romaine captaines, til I maye certify Nero of the matter by mi letters and intrete him to ridde vs of theſe rulers. I beſeche you be not to haſtye of libertye: Manye ſekinge libertye, haue fallen into further captiuitie and greater bondage. There be amongſte oure people manye euell diſpoſed perſones, whoſe

whose delite is in warres, for it is their whole study: amongst whō many good mē do also pearish. Wherfore hear my wordes, as for them that be wise maye perceiue the matter them selues: they that lacke experience, let them learne wisdom at my sayinges. Kepe therfore silence, whiche shalbe as well to mine, as to your owne commodity, for I shal not nede to streine my selfe but speake the softlier, with lesse pain: and ye on the other side may the better heare and vnderstand what I say. If ye holde not your peace, ye shall haue two discommodities: ye shall interrupte my communication, and let your selues from hearinge. But nowe to the purpose, ye shalbe content and suffer til I write to Rome of these matters, that Cesar mai remoue these euill rulers, and sende vs thē that be more humain and gētle. If ye may haue once such, then shal ye not thinke your selues in bondage, but in libertie, and worthilye: for then only is seruitude greuous, whan as the ruler is an vniuste manne and wicked.

Nowe

Now therfore stay your selues: quarell not with them, for although they bee wicked, yet wyll they be ashamed to do wrong openly, as that that they do, thei do it secretly. But if ye shuld accuse thē to much, thei would rub their foreheads and do it openly without all shame: so shoulde you make of your iudges and rulers, your open enemies. But it were farre better to suffer an vniust gouernour, then a iust enemie. For the one robbeth men priuely: the other is an open destroier, prouoke them not therfore. Consider the wylde beastes that be vnder mans power, and be kepte in cheynes, as Lions, Beares, and Leopardes: if a man lette them alone, they are quiet and harme no man. But if a man go to their dennes and anger thē, then they will flee vpon hym & worry him, and other to that be present. The same ye maye perceaue in a feuer and an ague, which if a man wil go about to cure at the beginning, he shall make it more greuous: but if he will remedy it by leasure, ỹ feruencie of it wil easly be quen-

be quenched. Nowe therfore refrayne your selues, take hede ye set not Cæsar in your toppes, & the hole Romain empire. Cæsar coueteth not your harme, neither sent he vnto you these rulers to hurt you. His eies can not see frō easte to weste, nor his hand reatch frō Rome hether, for it is flesh and bloud. But if ye will abide til I may sende embassadours to Cæsar, I doubt not but I shal remoue these rulers, and rid you of thē peaceably without any warre or bloud shed. If ye be vtterly determined to resist the Romaine Empire, you shal vnderstand you be in no wise able to doo it: for god is euery where on their side, so that they be Lordes throughout all the worlde, and all people serue them: and shall, till their ende also come. But if ye will not doo this for your owne sakes: yet do it for your own countreis sake, your children and wiues, the sanctuary & prestes, whome ye are bounden to loue and spare, least ye caste awaye and vndoe all them at once. I beseche you take my wordes in good parte, for

I haue

I haue ſpoken nothyng but that that is for your wealth, and that may further oure peace with the Romaines, whiche I moſte wiſhe. If you will be ruled and chuſe peace, I will take your parte and doo the beſte I can for you: but if ye wyll nedes haue warres, ye ſhall haue it alone for me, I will not medle with you. With this Agrippas fell on weping, and ſo did alſo all the elders with him, and the men of moſte wyſdome, the chiefe in all Iſraell: yea, Ananie the hie prieſt alſo coulde not refreine from teares. Notwithſtãding Eleaſar his ſtoute ſõne with his routes of warlike yonge men about him, they wepte not at all, nor would harken or geue any eare to holſom coũſell: but all at once with their drawen ſwoordes, violently ruſhed vpon the Romayne capitaines that came with Agrippas, ſlue thẽ, their men, & al the multitude ẏ was with him in Hieruſalem & Judea. The elders in Judea with the wiſeſt & godlieſt Iſraelites, ſeynge what was done, departed frõ Hieruſalem, fearing

Nero

Nero & the crueltie of the Romaines. Therfore they toke the toure of Sion & remained there. For they woulde not be taken of the Romaines to be of the same confederacie with the other. The sedicious seing that, tooke the temple of the Lorde. So dissention and ciuyll warres fell betwene the sedicious and the aunciētes. For when Eleasar heard the elders and heades of ỹ people were fled to the mount Sion: he and his compony set vpon them, preuailed against them, and slew a great meany of them. Agrippas perceiuing the power of the sedicious grewe apace: he sent oute of his campe where he laye without the towne, twoo valeaunt captaines, one named Darius, ỹ other Philippus with fyre thousand men, to succour those elders and sages that were desirous of peace. These prenailed against Eleasar and the sedicious that tooke his parte: made a great slaughter of them, skirmishing for the space of seuen dates together, and at the length put them to flight and pursewed them to the temple.

ple. From that time forthe the warres increſed more & more, betwene Eleazar and his complices: and Agrippas with his hoſte and the Sages elders & princes that toke their parte. Vppon a time when the captaines of Agrippas entred the temple: certaine cut throte murtherers waged by the ſeditious, mixte thẽ ſelues amongſt the kinges bandes, and getting behinde their backes, wounded them with ſhort daggers, that they had hid vnder their iackes, ſo ẏ the kinges ſouldioures hauing launces and great armed ſwordes in their handes, ſuch as they vſe in the warres: could not weld them in the preaſe, by this meanes many of them were ſlain, and the ſeditious gate the victory. Thus Darius & Philippus with the Romaine army were put to flight, & the elders with the Sages ẏ were deſirous of peace, departed out of the towne, and fled to kinge Agrippas. Then had Eleaſar and the ſeditious the hole rule of the city, and that to al their great damage. For the fury of the ſeditious increaſed to ſuch outrageouſnes

that thei set a fire king Agrippas house that he had in Hierusalē, spoiled al his treasure, & al ỹ was any thing worth, thei deuided amongst thē. Thei burnte his bokes of accompts & billes of debts euerychone ỹ were in his palaice. Beronices house also the kings sister thei set on fire: and thei slue al the cunning artificers that were masters of the kings workes. So their rule and power in the citie grewe euery daye more and more greuous then other.

IN those dayes dwelt the Iewes & Aramites together in all the Cities of Siria, amongst whom also warre was moued, for the Cesarians brought the Romaines into the towne against the Iewes, & slue thē as many as thei could finde in the towne. The Damascians also conspired together to distroy al the Iewes that dwelt amongst thē, which thing thei kept secrete frō their wiues, because for the most part thei fauoured the Iewes religion. Therfore the Aramites vppon a certaine night armed for the purpose, beset all the waies and en-

entrances into the towne, & the houses also, and slue about.x.M. of the Iewes commynge vppon them at vnwares when they were in their beddes, nothinge mistrustynge any such matter. Whē the Iewes of Hierusalem heard howe the Aramites had dealt with the Iewes in their countrey: sodainly they put them selues in armes, and in a fury and rage like as it hadde bene Lions & beares that had lost their whelps, they ranne to Damasco, burnt their hoides, slew the Damascians with the swo;d, man, woman, & childe, euē the very sucking babes: yea, their orē, shepe, camels, & asses, with all other cattell, leauinge none aliue. And thus they dealt wyth many cities of the Sirians, sleing and killynge them, not sparyng either olde o; yonge: male, o; female: but distroyinge all in most cruell wyse, euen the the verye infantes and sucklyngs they haled from their mothers breastes and murthered them, in so muche that all the whole Lande was full of stenche of the deade bodyes that were slayne,

for there was no man left to burye the carcases. So the Iewes wasted all the lãd of ỹ Aramits, & had destroied it had not Castius a captaine of the Romains deliuered Siria & the countrey of Zofa. The people therfore departed wholly frõ Aram to return into Iudea, & in the waie thei came bi Scithopolis a citie of Siria, entending to besiege it, for it was yet left vntouched, & was verie strong. At that time also Iewes and Aramites dwelt together in it. The Iewes therfore that were without, offred peace to the Iews ỹ dwelt in the town: but thei refused it, and defied them, raillinge at them, and for their frendly offer acquited them with oppzobzious wozdes, & with iniuries also. For those Iewes that dwelt in the forefaid citie with the Aramits, loued together like bzethzen, and for the more parte thei were of the Leuitical tribe, stoute men and hardy. The hoste of the Iewes without the citie, saide vnto them: Wee come frendly vnto you, and would aide you. The other Iewes within annswered: Wee

will

will neither your frendship nor aide. The armie of the Iewes hearing that, cõsented and agreed to raise their siege, to goe to Hierusalem, and there to remaine. For thei had a huge bootie of goulde and siluer that they had gotten together of the spoiles of Siria. After this, the Sirians that dwelt in Scithopolis saide one to another: Putcase the Iewes returne agayne & make warre vpon vs: surelye if they shoulde so do, these Iewes that dwell amongest vs would ioine with them, and deliuer vp the Citye into their handes, and then woulde they be reuenged vpon vs, and distroy vs as they haue done the other cities of Siria. Therfore they agreed to saye vnto the Iewes that inhabited the citye with them: Wee vnderstand your countrey men will inuade vs again, and make warre vpon vs: wherfore departe ye forthe of the citie wyth your wiues and children, and lodge in the woode nie vnto the citye, till their armye be gone againe, and then you shal return vnto vs. The Iewes were

content to fulfil their mindes, wēt out of the citye, and placed them selues in the woode. There was amongst them a certaine yonge man named Schimeon, a good man of warre, fearce, bigge made, and verye stronge withall: he in fauoure of the gentiles had slaine manye of the Iewes, and solde muche of the people of God. For during the time that the Iewes besieged Sithopolis: he issued oute continuallye, and skirmished with the host of the Iewes, many times puttinge them to flighte, and neuer would suffer them to waste the towne or to do anye harme to the inhabitauntes thereof. Nowe as this Schimeon with his father Saule an honest old man, and the reast of the people of the Iewes that dwelte in Scithopolis, remained all together boldly in the woode, withoute mistrustinge anye harme: the Romaines ioyned with the Sirians in greate nomber, entred the woode and slew the Iewes all that euer they could finde, to the nomber of. xiii. thousande. Schimeon him selfe

selfe with his father and their families had pitched their tentes nie vnto a faire fountain ẏ was in the woode, to whome when their ennemies came to slea them and to destroye their hole families: Schimeon ranne vpon them with his drawne sweard, made a great slaughter of theim, and constreyned them to retire. But when as a huge multitude inuironed him, and he perceiued that all the reaste of the Iewes were slaine, and he with his housholde onlye remained, nether sawe he anye waye to escape: he stepte vppon a little hyll wyth hys naked swearde, sayinge: Harken vnto me ye Sirians and Romaines and ye that dwell in Scithopoles, I will speake vnto you a fewe woordes full of lamentacion and sorowe. Nowe I perceiue that iustli and not without a cause ye make warre against me, withoute any fauor or cõsideracion ẏ I haue deliuered you from the hostes of the Iewes, & neuer suffred thẽ to do any displesure to you,

your

your wiues and childzen, noz to your city as they had done to other cities of Siria. Foz I am he that foz your sakes haue warred against my country men to please you withall: yea, bothe their bloud and mine owne haue I pledged vnto you: and haue kept immolated the loue of straungers, hatinge mine owne people, of whome, foz your pleasures I haue slain oft both the fathers and the childzen: and nowe you render euill foz the good that I haue done vnto you. But in dede God of his iust iudgmente hathe stirred you vp to reward me in this sozte, to murther me that haue so oft receiued you. Now therfoze ye shall beare me witnesse that I shal sufficiẽtly and sharpli inough take vengeaunce of my self, not withoute rage and furye most seuerly, because I haue slaine my felowes & frendes. I will therfoze likewise slea my selfe to be auenged of my self foz my bzothers bloude that I haue shed: and so shal I be a reuẽger of their blud. And ye shal wel perceiue me to be of that hardinesse & courage that rather then

then ye ſhuld ſlea me, and after boaſt & bragge how ye haue killed Schimeon: I wil bereue my ſelfe of my life and puniſhe the ſheadinge of my brothers bloud none otherwiſe then the law puniſheth a murtherer and a mãqueller. When he had ſpokẽ this, his eies were filled with bloud & his face with rage, and ſo inflamed with furie, latynge aparte all pity: ran and caught holde of his father, haled him oute of the woode and ſlue him, Then ſlue he his mother leaſt ſhe ſhould intreat him for the childzen, and be ſory for their ſakes. That done, his wife came runninge of hir owne accord, and held her necke downe to the ſword: leaſte ſhe ſhoulde be conſtrained to ſee her childzen die. Yea, Schimeons childzen came and offered them ſelues to be ſlain: leaſt they ſhould ſee the deathe of their father, or remain after him to be deliuered to the ennemies. After this he ſlue all his hole family, that not one of his ſhoulde come into the hãdes of their enemies. Finallye, he gathered their bodies together into

into one place like a valiaunte ſtoute warrioure, and then boldlye goarded him ſelfe vpon his owne ſwoꝛde, leaſt any mã elſe ſhould impare his ſtrẽgth, oꝛ boaſt that he had killed him. Al this Schimeon did with a greate courage to take punifhment of him ſelf, becauſe he had beſtowed his loue rather vpon ſtraungers then vpon his owne people, and to declare his foꝛce and manhode. So he died an abhominable and deteſtable death, ſaue onlye it was an argument of his hauty minde & great courage, as it is ſaid beforꝛe.

NOw when the Jews had thus rebelled againſt the Romains & ſlain their ſouldiourcs and captaines: king Agrippas went to Rome, and recounted vnto Nero Ceſar the Emperour of Rome al that was happened. Whereupon Nero ſente captaine Caſtius (that was at that time in Siria, & had made warre vpon the kinge of Perſia, had vanquiſhed him and al his power, and ſubdued hys dominyons to the Romaines,) and with him a puiſſante armye

mie of Romaines, commaunding him to go into Iudea to offer peace vnto the people, to comfort them, and to bringe them again into league with the Romaines if it might be. Cassius therfore toke his iourney toward Iudea, whom Agrippas met in the waye, & informed him what had happened vnto him of the Iewes: howe he had offred them peace and they would none of it, howe also they had burnte his palaice & sacked it. Cassius hearing that, was verye glad that he had gotten suche an occasion to reuenge the bloude of the Romaines and Sirians whiche the Iewes had shed. Wherfore he leuied a mighti army and came to Cesarea. And whersoeuer he might espy the goodliest buildinges, those caused he to be burnte.

From thence wente he to the citye Iapho, which he besieged both by land & by water, and at length wan it: where he slue in the streates eyghte thousand and foure hundreth menne. After that he came to Iabes, where he fyrste brente all the Countrye aboute it, and

and whom so euer he caught without the town, he slue them. But the citizins of Zippori went out to mete Castius, & besought him of peace: whom he spared, came not nie their towne, nor slew any that dwelt in their countrey. The seditious Iewes that were in the citye of Zippori, hearing of Castius cōming: fledde vnto the mountains. But in the waie they lighted vpon part of Castius army, wherof they slew. ii. hundred mē, and wounded their captaine Glaphira. Yet at lengthe the seditious were put to flight, and manye of them, Glaphira with his horsmen pursued, ouerthrew, and distroyed: the rest fled to the mountains. Then Glaphira captaine of Castius armie wente to Cesaria that was subdued to ỹ Romaynes, there to cure his woūds ỹ the Iewes had geuē him. From thence wente hee to Antipire, which as he would haue assaulted, perceiued it to be furnished with a greate power of the Iewes & seditious. These hearing that Castius also was cōming, thei went purposely to fight with him: but

but perceiuing that Castius power was very great: thei determined to encounter with him in the plaine of Gibeon, 50. miles from Hierusalem. Wherupõ the Iewes with their companies fayned them selues to flee, to thintent they might stale the Romaines after them. And within. vi. daies they came to Gibeon, and there rested. Castius pursued after with his whole hoste till he came to Gibeon, whiche he besieged and assaulted also. It chaunced then vppon one of the Sabbothes in the mornyng watch, the Iewes (armed at al places) issued out of the towne to geue their enemies a Camisado. So after they had geuen a token of warre, they marched towarde the hoste of Castius, whereof they slewe. 515. horsemen, and fotemen 27. thousand, with the losse of onely. 22. of their owne companie. In that battaile did well appeare the valiantnesse of Mugbas a captain of the Iewes armie. One Baudius also plaied the man at the same time: for at the commaundement of Eleasar the priest, chief of the sedi-

ſedicious, he ſet the firſt fote within the Romains cãpe. Then began the Jewiſh warriours to be famous, after they had once ſo manfully encountred with the Romains. This done, Caſtius and Agrippas ſente their embaſſadours yet once agayne to Hieruſalem to Eleaſar the ſonne of Anany the prieſt, chiefe of the rebels that were in Iudea and Hieruſalem: requiring peace, and to come in league with Eleaſar, leaſt the people the people of the Jewes ſhoulde be diſtroied bi the Romains incurſions and inuaſions on euerye ſide. But Eleaſar refuſed to heare the legates, and ſlewe one of them becauſe he made to manye woordes in perſuadinge the peace and league. Uppon this, Eleaſar aſſembled the prieſtes and people together to go out & fight with Caſtius. Caſtius perceiuinge howe Eleaſar and the people were affected, and what mindes they were of, how thei had vtterly conſpired to diſtroy the Romaines ỹ were there, and to conſume them cleane, hauing a ſufficient trial alſo of the force and valiant-

liantneſſe of the rebels: he determined fullye to go to Rome, for he perceiued he was not able to matche with the ſeditious, neither his owne power to be compared with theirs. Wherefore he woulde go ſee what ende ſhoulde come of this warres, and what counſell Cæſars maieſtie would geue. Taking his iourney therfore to the citye Iapho, he founde there letters of the Romaines, for thither was their armie come. Frō thence wente hee with theim and his owne hoſt to Rome, and made relation vnto Cæſar of ſuch things as had chaū ced him: whereat Nero was wonderfully abaſhed, & not onely he, but all the people of Rome were ſoore aſtonied to hear of the great puiſſant and valiantnes of the Iewes. For the which cauſe the warres ceaſed for that yere, ſo ỹ the land of Iudea was at great reſt & quietnes ỹ yere through Eleaſars means the head rebel, ſpecially frō ỹ hands of wicked Caſtius, ỹ had ſworne to reueng the Romaines, & to quite the Iewes: and that he would deſtroye all the Iewes, that none ſhoulde be left aliue.

Therfore these are they that deliuered Israel in the time of the second temple oute of the handes of their ennemies, what time as warres were moued against the Iewes and their countrye: what time also commotions and tumultes began in Israell. The first businesse was made by Antiochus the wicked kinge of Macedonia: who had determined, not to leaue one man in Israel. His mischeuousnesse proceded so farre, that he slue of the people of God, the Sages & wise men, princes, elders, and yonge men, children greate and smal, Israelites, Leuites also and priestes: vntil all the chiefe men of Iuda cast their heades together and went to Matthathias sonne of Iochanan the hie priestе in the mounte of Modiith, where he had him selfe for the iniquity of Antiochus and his rulers, cryinge vpon him, and sayinge: Deliuer at this season the people of the Lord, and neuer thinke to escape thy self, whiles the moste wicked enemy raũgeth thus and runneth vpon thy people, & sheadeth

deth thy bloud. For the bloud of all Israel what is it but thy bloude, and the eies of euery man are fixed vpon thee, hopinge that thou shouldest assist and aide them in this calamitie, that they may finde deliuerance by thy meanes. Mattathias hearyng this, wept bitterly and said vnto them: Feare ye not, nor let these Macedonians dismay you: the Lorde shal fighte for you, be ye onelye quiet. So thē was Mattathias stirred, & deliuered Israell oute of the handes of Antiochus, and after he had ouercomed him, he was hie priest for one yere, and then died. In whose roume succeaded Iudas his sonne, who executed the office in the temple. vi. yeres, and was slaine in battaile. Then his brother Iochanan was chief in the temple. viii. yeres, and died likewise in battaile. After him his brother Schimeon was ruler. 18. yeres, whō Ptolomæ his wiues father poysoned at a banket. Then Iochanan his sonne succeaded his father in thoffice, that is he that was named Hircanus, first of that name: so called, because he

vanquiſhed a king of that name called Hircanus, he raigned. 21. yeres and died. Afterwardes raigned Ariſtobulus one yere, he was called the great kinge, becauſe he firſte put the royall crowne vpon his heade, and turned the dignitie of the hie prieſthode into a kingdome, vnhallowing and ſtaining the holines therof. 480. yeares and. iii. monethes after the retourninge of Iſraell from Babilon. Ye beyng dead, his brother Alexander reigned. xxvii. yeares. After whoſe death Alexandra his wyfe, held the kyngdome. ix. yeares and died. In whoſe ſtede ſucceded her ſonne Ariſtobulus, and reigned thre yeares. In his tyme Pompei a Romain captain, came againſt Hieruſalem, wan it and apprehended Ariſtobulus, bound him in īrōs and caried him captiue to Rome. In whoſe place he ordeined Hircanus his brother to ſuccede, who reigned fourty yeares. During his reigne, rebelled Antigonus, ſonne of Ariſtobulus Hircanꝰ brother, & with the aide of an armie of the Perſians encountred with Hircanus

toke

toke him prisoner and sent him to Babilon, cutting of his eares, ý he should neuer after be meet either for the priesthod or for the kingdome. Antigonus reigned.iii.yeres. In his daies Herode fled, and toyned himselfe with the Romaines, by whose helpe he slue Antigonus the.iii.yeare of his reigne, & reigned after him.xxxvii.yeares, and then died. After Herode succeded in the kingdome, Archelaus his sonne: who was taken by the Romaines the.ix.yeare of his reigne, layde in bondes and ended his life at Rome. Next to him reigned Antipater his brother, who chaunged his name & called him self Herode, he reigning fully ten yeares, ouercame and wasted Spaine, because the king of Spayne had rauished and taken away his brothers wyfe, and there died. After him folowed Agrippas sonne of Aristobulus that was his brothers son, he reigned thre and twenty yeares. After whose death his sonne Agrippas reigned twentye yeares.

This is that Agrippa of whom wee now speake of, & of the calamities that befel in his time vpon Israel. For all the while ỹ he raigned, the warres betwene the Romains and Israell neuer ceased, vntil the people of Iudea were led captiue into the prouince of the Romains: what time also the temple was desolate. I meane the desolation of the second temple, which we saw with our eies builded and distroyed.

The.xx. yere of the raigne of kynge Agrippas, the.ix. daye of the fifte moneth that is called Af, Nero Cæsar
July. sent a present for burnt offerings to be offred in the temple at Hierusalē, requiring peace of thelders & sages of Iudea & Hierusalem, & that thei would receiue him into league with them, saiyng: My request is that you would offer my present to the Lorde your God, for his seruice and religion liketh me very well, so that I desire you to ioyne in league with me accordinge as you haue done with the emperours of Rome my predecessours in time past. I haue hearde

what

what Castius the captain of mine armi hath done vnto you, which displeaseth me out of measure. Wherfore I assure vnto you a faithful league, by the consent and coũsel of the Senate of Rome, that hereafter there shall neuer Romaine captaine stirre hand nor fote against you, but rather your heades, rulers, & iudges, shal be al Iewes and of Ierusalem. Yea, Agrippas your kinge shalbe Lorde of all your rulers, & what he commaundeth ye shal do it, the Romains shal only be called your lordes, and haue no more to do with you. So when these legates came to Ierusalẽ, they wente and spake with Anani the priest, informed him of Neroes minde, & shewed him his presẽt, placing it afore him. The present was this, a bull for a burnt offring with a great crown of gold vpõ his head, his hornes also were couered with gold, vpõ him was a cloth of purple poudred w̃ precious stones: there wẽt certain afore him ỹ caried .x. talentes of gold: behind folowed verye many sheepe for peace offringes. Wt ẽ

Eleasar Ananies sonne heard therof, he came & cast out of he temple of the Lord Nero Cæsars presentes, saying: we will not suspend & vnhallow ỳ sanctuary of our Lord with the offerings of straungers. For oure Lorde God will accept nother their burnt offeringes nor their peace offerynges. When he had so sayd: he sounded a trompet, set hys men in araye againste the hoste of the Romaines that kepte watche & warde in the citie of Hierusalem, and slewe manye of them that daie, with one of their capitaines also, and another they toke aliue. He beyng a valiaunt man, and seyng the routes of the Iewes to vrge him greuously, sayde vnto them: saue my life and I will yelde me. Vnto whome Eleasar the rebell swaare that he would not slea him, but spare him for his manhode, (for he had slayne verye many of the Iewes afore) whereupon he yelded him selfe. Then Eleasar sayde vnto him: like as thi sword hath made many women childles, so shall thy mother be made childles of thee aboue all

other,

other, and therewith contraye to his othe he commaunded his seruaunt to kyll hym and so he died. Kyng Agrippas seing this, was wonderfull sorye, therfore as he stoode in one of the stretes, he cried. O thou rebell Eleasar, I praye God that this mischief, whereof thou art cause, and thy actes may light dpō thee and thy fathers house: which when it comes to passe, we shall neuer bewayle nor be dismaied at. It appeareth they shall haue sumwhat to dooe, that study to make peace and tranquillitie in thy daies, for they are sure to be destroied with thee. Howe longe wilte thou cōtinue to bring vs into the breares, thou enemie & hater of the Lorde: Why doest thou destroy & waste ỹ vinyard of the Lord God of hostes? Eleasar answered him: what, takest thou vpon thee, the name of a king? for if thou be a king, why cōmaundest thou not vs to be punished. Where be thy valeāt soudiours? let see, come thou & they together & chasten me, that it may be tried whether thou be a king in dede or no.

Thou ſtādeſt a looſe of, and whē thou ſpeakeſt, thy fete are readye to run away, like as though a dogge ſhould ſet him ſelfe againſte an armed man and barke at him, bleatinge out his tonge. With this, he wincked vppon the rebels his complices, to run vpon Agrippas and take him whyles he helde him in talke. But that was perceiued of one of Agrippas ſeruaunies, whome he had appointed for the ſame purpoſe to ſtand ouer againſt him as nie as he might, to marke and eſpy if the rebels ſhould make any ſtour towardes him, and to let him haue knowledge. He therfore laying his hand vpon his hed, gaue a ſigne to the king to flie, ſaying: Away, away, for if thou tary neuer ſo litle, the ſeditious will ſlea the and vs together. Which Agrippas perceiuing he gate him thence with all the ſpede he might, and the rebels purſued him but in vaine, for they coulde not ouertake him. So he gate to Iapho a towne vnder the Romaines where he was in ſauegard. Frō thence he fled to Rome,

and

and declared to themperoure Nero, the mischiefe that befel at Ierusalem, and al that seditious Eleasar had done to his offring: also how his commaundement toke no place. Wherefore Nero ioyned vnto him againe Castius with a huge army, wherwith they both entred Iudea and wanne manye walled townes, amongst which they raced Iapho. For the Romaines perceiuinge the powr of the Rebels to encrease, were afraid least they should get it into their handes, wherby it might be anoyaunce in time to come to the Romaines: chiefly seinge it was a notable hauen for their shippes to arriue at in Iudea. After this bothe Agrippas and Castius led their army towardes Ierusalem to warre vpon the Rebels, and vtterly to destroy them. Eleasar and other prests with much people hearing this, they issued out against them, and found them encamped in the waye betwene Ierusalem and Iapho, but after they had ioyned their battail, many of the Iewes were slain bi the Romains

the

the residue Castius and Agrippas put to flight, & pursued the chase vnto ỹ gates of Ierusalem, besieged also the city for the space of three daies. The fourth day the priestes and the people issued oute sodenlye, vnwares to the Romaines, set vpon their campe, and slue .v. thousand fote men, and one thousand horsemen. Castius seinge that nether he nor his coulde wel escape, he chose oute .vi. thousand of his best souldioures & placed them betwixte his campe and the priestes, commaunding them to stande al the night soundinge their trompets and making of fires, that he & Agrippas might escape, and that they should not remoue oute of their place till the morowe. The Iewes harkeninge to the sound of the trompets, and musing what it should meane, pursued not the Romaines: but perceiuing in the morninge that they were departed toward Cesaria three daies iourney of, Eleasar with the people folowed: and in the waye founde their baggage strawed, that the Romaines had cast from them

to

to runne the lightlier and escape the easilier: whiche they let lie and pursued them to the gates of Cesaria. But Castius and Agrippas gate safe within the towne, and from thence went both together to Rome, where they declared vnto Nero the Emperoure, howe they sped at Ierusalem. And as they were makinge relation of this vnto the Emperoure. There came also a poste oute of Persia with tidinges that the kinge of Persia was reuelted from the Romaines Empire, these thinges troubled the Emperoure sore, to se almoste all fall from him, that heretofore hadde obeyed the Empire of the Romaines.

AT the same time retourned Vaspasianus, captaine of the hoste that Nero had sente into the West partes, as Germauie, Britaine and Spaine, whiche landes he hadde subdued and broughte vnder the subiection of Nero. To him Nero declared what mis-

mischiefe the priestes had wrought to ꝯ Romaine hoste in Iudea, how they had slaine the Romaines, and so forthe all the tale that Agrippa and Cassius had told him, which displeased Vaspasian very greatly. After this Nero set Vaspasian captaine and his sonne Titus to reueng the Romaines vpon the Persians and Iewes, geuing in commaũdement to race their walled townes, to beate downe what so euer they founde without sparing any body, either men or wemen, children or infants, sucking babes or olde folkes, but to slea all. So Vaspasianus and Titus, set forwarde with a chosen and picked armye of the Romains, passed the seas and came to Antiochia. The Iewes hauing intelligence of this, chused out of al their captaines, thre principal most expert warriours: of whome I Ioseph priestе that writ this history was one, who by the deuine fauour am valeant in battaile: and Anani the hie priestе, and Eleasar his sonne. To these thre they committed the hole land of Iudea, deuidinge it

to

to them by lot, and gaue them all furniture of warre. One third part therfore, (which was hole Galile from the land af Napthtaly and beyond) fel to Ioseph the priest sonne of Gorion to his honoure and glorye, whome for his worthinesse they named also Iosiphon, because he was then annointed: apointed, & consecrated to the warres. The second lot came forth: by the whiche fell vnto Anani the hie priest, the citie of Hierusalem and the countrey aboute it, with a charge to repaire the walles of the citie, to sustaine the brunt of Vaspasian, if he should come so farre The thirde lot fell to Eleasar the sonne of Anani the priest, to whom was ioyned captaine Iehoscua and other Iewish captaines. By the vertue of this lot fell to them the whole lande of Edom from Elath vnto the redde sea. The rest of the land from Iericho to Euphrates, with that also that is beyond the riuer and all the lande of Mesopotamia, fell to captaine Menasches lotte. To other Princes also of Iudea and to the worthiest

thiefl prieſtes, they committed the fen-
ſed cities from the frontiers and boun-
des of Hieruſalem vnto Egipt. Vaſpa-
ſian taking his iourney with his hoſte
frō Antiochia, came & pitched his tētes
in Aram Zofa. For he had deuiſed and
determined thus with his counſel: firſt
to inuade Galile, and after to try what
they could do in Iudea. Ioſeph the ſōne
of Gorion hauing intelligence of thys
his purpoſe, departed from Ieruſalem
to Galile, built vp the townes ỹ were
deſtroied & repaired their wals, gates
barres & palaces. Ordeined captaines
ouer the people to lead & gouern them,
ſome of thouſandes, ſome of hundreds,
tribunes and Decurians. He inſtruc-
ted the people alſo in feates of warres
what the ſoundes of trompettes ſignifi-
fied, what ſound ſerued to fal in aray,
what to gather the ſouldioures toge-
ther, and what to deuide them, and af-
ter he had inſtructed them, the diſciplin
and feates of warre, he ſpake vnto thē
in this wiſe. Ye ſhal vnderſtand (deare

Iſrael

lites) that ye go to fight at this present, against your enemies. Wherfore let no effeminate feare ouercome your harts, nor dismaye your selues at the sight of your ennemies, but play the men and take a good courage vnto you to fight for your cities, for your countrye, and for your selues. Be not afraid of death but rather be stoute in the defence of your countrye that ye be not led away from it, and to fighte for the sanctuary of the Lorde, that it be not steined and polluted with thunclennesse of ỹ gentiles. Consider that it is better to die in battaile then to liue in captiuitye and bondage. Therefore when as ye shall come to ioyne with your ennemies, and shall see anye of theym beaten downe and attempte to rise againe, who soeuer of you is by and seeth him, remember the zeale of your GOD, wherewith it becommeth you to reuenge his quarell, and beinge moued therewith, strike him that he neuer rise againe.

But

But if you shal se any of your felowes downe, being enkindled with the zeale of your God, rescue him from the handes of the enemies: and if he be not yet slaine, cure him. If he be dead: ye shall do what ye can to burie him in the Israelites burial. And so if we shal chuse rather to die then to liue, we shall prospere in our warres, we shal die for the couenaunt of our God, and deliuer our soules, bringinge them to the light of life in heauen. After he had said this, he chose out of the Iewes. xx. thousand fotemen, and but fewe horsemen. And out of these he chose. vi. hundred of the beste, suche as one of them woulde not shrinke from ten, ten from an hundred, a hundred from a thousande, a thousād from ten thousand. With them Ioseph went to the cities of Agrippas ỹ were in Iehudea to winne them. For Agrippas stucke to the Romaines were it right or wronge with al the power he could make. He went firste to Tiarua a greate citie that belonged to Agrippa, where as both his treasure and muni-

cion

eſon of warre was. Whē he came thee ther, he ſpake to the people vppon the walles and offered them peace, on condicion that they ſhould open the gates and deliuer vnto him all the treaſure of Agrippas and all his iewels: Thus if they would do, he then would ſpare them and ſlea none of them. Were it not better for you (ſaith he) to take part with them that defende the ſanctuary of God & his inheritance, then to ioyne your ayde with Agrippas, which is cōfederate without enemies and aſſayleth vs, augmenting the power of thē that hate vs, ſo that he refuſeth not to fight againſt the ſanctuary of the lord, and the people of his inheritaunce. The men of the toune condeſcending to Ioſeph, openeth the gates and he entring the toune, made peace with them, and they deliuered him al the kinges treaſures, for they liked Ioſephs woordes & conſented to take ſuch part as he toke. At that time came newes vnto Ioſeph that troubled him ſore: namely that Tiberias had rebelled & were reuolted

from the people that dwelt at Hierusalem and were chaunged from his lot, to become Vaſpaſianus ſubiectes, who had ſet a Romaine captaine ouer thē. For reformation wherof, he left his armie at Tiarua, and toke thoſe ſix hundreth yong men with him to Tiberias, commyng vpon it ſodeinly and at vnwares. And as he ſtode vpō the bankes of Genoſar, he eſpied ȳ nauy of the Romaines that laye there at road, to aide Vaſpaſian, whiche Ioſeph cōmaunded to be brooken in peaces and to be ſcattered abrode in the ſea laake. The mē of Tiberias therefore ſeinge the ſhyp bordes diſperſed in that faſhion, they conjectured it was done by ſome of Ioſephs hoſte, wherfore the bandes of the Romaines fled to the towne, gate in & ſhytte the gates. Ioſeph notwithſtandyng came to one gate of the citie and ſtes that the people myght heare, ſayyng: What meaneth this cōſpiracie of yours againſt me? yea, not againſt me, but rather againſte the Lorde God, whoſe

whose couenaunt ye haue transgressed and brooken the bonde that we made with hym: ye haue also violated your othe that ye sware by the GOD of Israell, that we shoulde altogether fyght againste oure enemies, to abate their pryde. The people aunswered from the walles: wee beseche thee oure Lorde heare thy seruauntes speake. God forbidde we shoulde aide the Romaines, and not rather the people of the Lorde God of Israell and his sanctuary, with the people of his enheritaunce. Howbe it there be amongest vs certain proude mẽ vngodly persões, that haue made a league with Vaspasiane, and haue brought into the towne one of his chiefetaynes. Wherefore and it please thee our Lorde to enter the cytie with thy souldiours, come vnto vs that we maye liue with thee, rather then to pearishe in the handes of theim that hate vs. So they opened the gates that Josephe wente in: and tooke the towne.

Then he caused to apprehende those vngodly persones that were there, aboute fyre hundred men and laid them in irons, sending thē to Tiarua whiche he had afore taken, the other wicked men that had aided Vaspasian, he put to the swoorde. But the chiefe gouernor of the towne he apprehended alyue, caried him out of the city, and commuñded one of his souldioures to cut of his handes forthwith. Then the captaine besought Ioseph, saying. I beseche the my Lorde, let but one of my handes be cut of, and thother to be left me. This sute Ioseph and his souldiours loughe to scorne, iudgeging him to be no valeaunt man nor of any hautye courage, yet Ioseph bade his souldiour, to geue him the swoord in his owne hande and let him cut of whither hand he list, and leaue him whiche he will. So the Romaine captaine toke the swoord and cut of his left hand him self, leauinge him the right, & so was he let go. He came therfore vnto Vaspasians cāpe to shew what shame was done him. After thys

the

the citizens of Zippori rebelled also, making a league with Vaspasian and the Romaines host, Ioseph being certified of this, made thither with his hole host to besege it, but the town abid ẏ brunt of the assaulte, that Ioseph coulde preuaile nothing against it. Wherfore he besieged it a long season.

ABout that time it was signified also to thẽ of Ierusalẽ, ẏ the Askelonites had entred in frendship with the Romaines. They sente therfore Neger the Edomite & Schiloch the Babilonian, & Iehochanon with a power of the cõmõ people, these came to Askalon & besieged it a great space. Within ẏ town was a Romain captain called Antonius, a valeant man & a good warriour, he vpon a certain night in ẏ morning watch issued out of the town with his companye to geue a camisado to the Iewes that besieged the town: entred their campe and made a great slaughter, continuing the same til it was day lighte, so that aboute ten thousand of the Iewes were slaine. The reaste ne-

ner moued out of their place, saying, it is better for vs to die in this battayle, then to flie from our enemies: therfore they toke a good heart vnto them, and stode manfullye in their stations and places, trustinge in the Lorde God of Israell. And when it was daye they also sette them selues in araye againste Antony, slue manye of his menne, not withoute losse also of their own parte, for Schiloch the Babilonian and Iehochanan of Ierusalem were bothe slain by the Romaines, with other also of the Iewes, to the noumber of eyghte thousande fightingmen, that were vnder Schiloh and Iehochanan. And neuer a one of the Iewishe captaines escaped that conflicte saue onlye Neger the Edomite, whiche hid him self in a certaine sepulchre that was there in the plaine, whome the Romaines in their pursute soughte, but founde him not. Wherefore they set afire the wod that it burnte rounde aboute the sepulchre wherein he laye hid, and consumed all the trees, shrubs and bushes,

but

but came not nie the sepulchre: for Neger had called vnto ỳ Lord with his hole hart, to deliuer him this once from his enemies, lest he should be shamfully handled of thē, promising at another time to be ready to die valeantly in his quarel. So Neger escaped ỳ Romaines by the helpe of the God of Israell, in whome he put his truste. Shortlye after sente the Ierosolimites muche people to Askalona, to the nomber of. xviii thousand good men of war, to burī the body of the Iewes ỳ were there slaine in the cōflictes by Antoni: they sought also the bodye of Neger the Edomite, but they founde it not, til at lengthe he cried vnto them oute of the sepulchre, sayinge: I am here: for God hathe deliuered me oute of the handes of mine ennemies, to the intente I maye yet be auenged of them in the warres of the LORDE. So Negar declared vnto them at large all thinges howe they chaunced vnto him. Wherefore the Iewes reioysed wonderfullye, that they

that they had found him aliue, that he was saued by such a miracle & that the Lord had deliuered him: Therfore thei put their confidence in the Lord, beleuing that God wold be presente with them to aide them, wherof this deliuerance of Neger they toke for a sure sign and token. The Romaines kept them within the towne, for feare of the multitude of the Iewes that were come to bury the bodies. So the Iewes buried all the bodies of their owne parte that were slain in bothe battails, for the Romaines were not able to prohibit and let them, but helde them in the towne. And whē the burial was finished, they toke Neger with them to Ierusalem, to geue God thankes there, for his deliuerannce at that present. Thē Ioseph the priest gathered his strengthe and came vpō Askalon with his hole army, assaulted them, gate thupper hand and wan the towne: after slue Antony and al his people, with the sword that of al the valeante men of warre that were with him, not one escaped. Besides

this

this, all the villages and hamlets that were there aboute without the towne, he burnt them euery one. And in like maner serued he all the townes & villages there aboute that had entred in league with the Romains, sleaing both Iewes and Romaines that dwelte in them with the swoꝛde, as manye as he founde: and their houses he brente. This done, Ioseph returned again to Zippori, fought with them & gate the vpper hande: there shed he much bloud of the people that had conspired with the Romaines, vtterlye destroyed thē, burnt also their cities and villages, led their wiues and childꝛen pꝛisoners awaye to Ierusalem, and what Romaines so euer he founde there, hee slue them with the swoꝛde. When as Vaspasian and Titus his sonne heards of all that Iosephe had wꝛoughte againste the Romaines, bothe howe he slue their garisones as manye as he coulde finde in Galile, and also all the Iewes that hadde made anye league with him and his sonne, they were

wonderfull wroothe, and in a greate rage. They toke therfore their iourny, & came to Apitelma, otherwise called Acho, where as at that present Agrippas kinge of Iudea was abidinge and fortye thousande menne with him: all good menne of warre and archers euerye one: these ioyned them selues with Vaspasians armye, by whyche meanes the Romaines campe became verye huge. Moreouer, oute of other nations, rounde abeute Iudea, good menne of warre without noumber, ioyned with Vaspasian. He had aid also of all the best menne of warre, oute of Mesopotamia, Aram, Zofa, Assur, Sinear, Persia, Chaldea, Macedonia, and oute of the prouinces of the people of the East, yea, the people of Mizraim, Lob, Dedam and Seba with all prouinces farre and neare, that were from vnder the subiection of the Iewes, cast of the yoke from their necks, and rebelled against the dominion of Ierusalem, ioyning their power with the

Romaine armye to ayde Vaſpaſian and Titus. For theſe were afore ſubiectes vnto the Iewes, that fore hadde burthened the, wherefore they came to aide the Romaines and to inuade Ieruſalem and the people of the Iewes. But the Edomites had not yet aſſociate them ſelues with Vaſpaſian and Titus, for they were in ſubiection to the Iewes and ſerued them. So that not one of them aided the Romaines. For longe before, they hadde moued warre againſte Ieruſalem, and coulde not gette the victorye, but the Iewes preuailed againſte them and ſubdued them, Hircanus alſo the fyrſte kinge of the Iewes circumciſed them. They dwelte alſo in Ieruſalem, kept watche and warde aboute the houſe of the Lorde, and his couenaunte, withoute all rebellion againſte the Iewes and Ieroſolimites. And at that preſent was thirtye thouſande of the beſt of the Edomites, to keepe the walles of Ieruſalem, and the houſe of the Lorde.

After

After this, Vaſpaſian and Titus with all their hoſte, toke their iourney from Acho and came to Galile, and in the moũt they pitched their tentes. Wher-of when tidinges was brought to Ioſeph, howe the hoſte of the Romaines lay vpon the moũt of Galile, and howe Vaſpaſian had ſent afore him a greate power to repayre the broaken waies, to fyll the hooles and caſte downe the hilles, to leuel the waye that his people might paſſe the better, for he was ſore moued againſt ỹ Iewes. Ioſeph iſſued out of zipporie with al his power, ſette vpon them, and ſlewe them with the ſworde, takynge ſuche vengeaunce of them as neuer was the lyke afore: for his God was with him. Vaſpaſian and Titus hearing of this, determined to ſet vpon Ioſeph at vnwares, and to be-ſet all the wayes that he ſhould eſcape of no ſyde. But Ioſeph had intelligence of their commynge, wherefore he lefte zipporie and went to Tiberia: whether Vaſpaſian folowed with his hoſte. Ioſeph perceiuing them comming, fled

from

from thence to Iorpata, the biggeſt city in al Galile, cloſed vp the gates, & there remained with his armie.

Then ſent Vaſpaſian certaine noble men in embaſſage vnto Ioſeph, to debate the matter with hym in this wyſe. Vaſpaſian generall of the Romaine armie, deſyreth to know what it ſhould auaile the to be thus pend vp within a walled toun: he wilies the rather to come forth to entreate of peace with him, & enter in a league together, for it ſhalbe for thy auaile to ſerue Cæſar, emperour of the Romaines ỹ thou maieſt liue and not be deſtroied nor yet any of the people with the. Then Ioſeph ſent embaſſadours againe to Vaſpaſian, demaunding treuce for a ſeuen daies, that he might cõmen of the matter with the people and let them vnderſtande his wordes: peraduenture (ſaith he:) they wilbe perſwaded to make peace with thee, and then wyll we enter in league with the Romaine empire. So Vaſpaſian ceaſſed from fighting

ting againſte Ioſeph, permittinge him ſpace to deliberate of the thinge. Upon that Ioſeph ſente Emballadoures to all the people at Ieruſalem, to the prieſtes, chiefe men, rulers and to the reaſte of the people, lettinge them to witte this. Ye ſhall vnderſtande brethren and frendes, that Vaſpaſian generall of the Romaines ſente his Emballadoures vnto me, inquiring what it ſhuld auaile vs to be ſo ſtiffe againſt them, and not rather to com forth and to entreate of peace and to ſoyne in league together, that we maye ſerue the Emperour of the Romaines, ſo to ſaue our liues and not to be deſtroyed. And I pray you why wil ye loſe your liues, your wiues, your ſõnes & doughters? why wil ye all fal together vpon the ſword, that bothe they, that ſhalbe left aliue among you, ſhalbe led captiue oute of your countrye to a people that ye neuer knewe, whoſe language ye vnderſtande not: and your countrye to be made deſolate, your ſanctuarye laide waſte, ỹ there ſhal not be ſo much

as one man to enter into it. Neuer suf-
fre this, you that be wise men, but ra-
ther receiue my counsell, & come hither
to vs, that we may deliberat together,
what conditiõs of peace we shal make,
for the sauegard of your liues, rather
then to be destroyed and that ye maye
vse the cõmodities of your country, be
at reaste and peace therin. For life and
quietnes is to be preferred before death
and banishmente. The inhabitantes
therefore of Ierusalem, bothe preestes,
chief men, rulers, and all the noble mẽ
of Iudea with the reaste of the people
sente vnto Ioseph, sayinge. Take hede
to thy self, that thou neuer consent vn-
to this, to receiue conditions of peace
with them: but be stronge and bolde to
fighte vntill suche time as thou shalt
consume them, or till thou and all the
people die in battaile, and so shalt thou
fighte the fightes of the Lorde for his
people and his sanctuarye, with the
cities of oure God: In the meane sea-
son, be as be maye, so thy power be
not with them.

When

When Ioseph hearde the determination of the people of Hierusalem, howe all sortes with one consent willed by the embassadours the continuaunce of the warres, he was wonderful wroth, and in a great fury he issued out with all his people, and set them in aray againste Vaspasian and the Romaine hoste, in whiche conflicte were slayne very many of the Iewes. And from ỹ day forward Vaspasian began earnestly and fearcely to warre vpon the Iewes. He departed from thence to the citie Gerarta, a great citie in the higher Galile: beseged it and wan it, raced it & slewe all the people, man woman and childe: oxen, shepe, camelles and asses, leauing nothing alyue. And then he saide: nowe begin I to be reuenged for the Romains, which ỹ Iewes murthered in the lãd of Iuda. Frõ thẽce he departed, & brought his armie to Iorpata, where Ioseph remained. The first day that he encamped aboute Iorpata, he gaue his souldiours meate and drynke plenty, and made them good chere, thẽ

furnished

furnished euerye man with weapons. So on the next morrow early, the Romaine army gaue a great shoute and beset the city round aboute on euerye side. In this businesse Ioseph stoode vpon a certaine towre, from whence he beheld the huge campe of the Romaines, wherefore he sounded forthe a Trumpet, gaue a signe to battaile, issued oute with the hole power of the Iewes that he had with him, and sette vpon the Romaines campe at the fote of the hil, continuinge the fighte from morning vntil night. And when it began to be darke, they ceassed fighting and departed the one sort frō the other, the Iewes into the towne, the Romaines to their tentes. In this battail were very manye slaine on bothe parties, aswel Iewes as Romaines. The Romaines aduaunceinge them selues, proudly and stoutly said, we wil quickly vanquesshe this little nation, as we haue subdued all other nations that we haue conquered, that they shall anoy vs no more: and afterwardes we

shalbe at reaste. The Iewes also on thother side encouraged them selues against the Romaines, sayinge: At this time we will all die together for the zeale of the sanctuary of our God, and neuer suffer these vncleane persones to pollute it: and when we haue once destroied them, we shalbe quiet. So what for the pride of the Romaines of thone side and the stubbornnes of the Iewes on thother, much people was slaine in that fight, for it cõtinued til the seconde third and fourth day. In this while all the Iewes that dwelt aboute Iorpata, fled to Vaspasians campe and toyned them selues to the Romaines to aide them. And euer as Ioseph skirmished with Vaspasian without the city, Vaspasian sente a power to assaulte the citye. So Ioseph and his men foughte with Vaspasian without the towne, & the Iewes that were within the town defended the walles against the routes of the Romaines, that was a smal host made oute of the maine armye. But the Iewes that were leste within the

towne,

towne, began to deminiſhe euery day, vntil very fewe were lefte. The hardi-eſt alſo of Ioſephes ſouldiours and the woꝛthieſt yong men that fought with out were all ſlaine, a very fẽw except, with whome Ioſeph fled and eſcaped into the towne, ſhuttinge the gates af-ter him. But as Vaſpaſian with all his armye beſieged Iorpata a longe while, he eſpied at lengthe a conduite with-oute that ranne into the citye, whereof the citezens dꝛonke, becauſe the water thereof was good and ſwete, he dert-ued the waters thereof beſides the towne, that it could no moꝛe come in-to the citye, whereby the inhabitantes of the city were deſtitute of beuerage, hauinge nothinge lefte them but wel waters. Ioſeph therefoꝛe perceiuinge ỹ the conduit water wherof they were alwaies accuſtomed to dꝛinke, was ta-ken away, conceiued with him ſelfe.

Now wil the Romaines bꝛagge and boaſt againſt vs, & thinke to take vs at their pleſure, whiles we haue no water but ſhalbe cõſtreined to die foꝛ thirſt.

Ye toke therfore garmentes, and dipped them in the wel waters that were in the towne & hanged them here and there ouer the walles, to declare vnto the Romains that they had water plēty in the towne, leaste they should conceiue anye hope of swift winninge the towne, thinking they had no waters. Then commaunded Vaspasian a moūt to be raised nie to the towne side, to plant an iron Ram vpon, to batter the walles with, and beate them downe. The maner of the makinge of an iron Ram is thus. Firste they take a great long thicke beame, vpon the fore part wherof they put a great strong heade, made like vnto a Rams heade, with hornes al of principall strong iron, the weight therof is as much as halfe the beame, and couereth the beame also to the middes. Then fasten they into the groūd ouer against the place that they entend to batter, two greate trees like maſtes of shipps, betwene which, they hāg the beme ỹ is called the ram with very strong ropes made of hempe, the

best

best that may be gottē, and iron wyre twisted together. At the hynder part of this beame from the wallwarde, are ringes of iron surely fastened, with ropes made of hempe and wire tied to them: that whē the assaulters wil batter the walles, they pushe forwarde the beame as though it were a speare, and fasten his strong hornes amongest the stones. Thē hang they weightes at the ringes in the hinder parte, and muche people a far of take holde of the ropes that come through the ringes behinde, and hale that hinder part of the beame vpon the ground: and by suche meanes they shake the wall that they made it to quake again. Thus in many places they wrest and wrenche out the stones of the building, so that afterwards the wal falles downe. There be also other maner of engins, as an iron ram vpon foure wheles bounde with iron, and fastened with iron nailes. To this they make foure feete as hath a Ramme, or moe as the bignesse of the beames requireth. The biggeste for the moste

parte is of. xxx. cubites longe, and the leaſt of ten. And loke how many feete the Ramme hath, ſo many wheles hath it alſo. For euery whele hath his feete by him, and when they will batter a wall, certaine men appointed therunto draw it firſt a good way of, the a great multitude of men take hold of the hinderpart therof, by foure porters or leaners of wodde that are put therin, and with all their ſway ſhoue forward the Ramme to ſtrike the wal that they wil batter. The head of this yron Ramme that goeth vpon wheles hath no hornes but is blunt, made of the ſtrōgeſt kinde of yron, wyth a wonderful thicke neck. They haue alſo vpon both ſides of the engyne, a Pentaſe of wodde for the ſauegarde of them that ſhoue forth the Ramme behynde from the arrowes or ſtones of them that are vpon the wals.

The Rammes that Titus vſed at Jeruſalem, for the mooſte parte, ran all vppon wheeles. Of the other ſorte, he had only two, as we ſhall declare in

his place. The beame of this Ramme that we euen nowe described, was as as thick as.x.men could fadō: ẏ length thereof, was fiftye cubites. It was also holow within and filled with Dre hides, folded and sowed together. The woode serued for none other purpose, then that the fashion of the Lethar might be sette vpon the ground. The hinder parte of the beame was couered ouer with iron plates. The leather was put within that the beame should not breake with the poise of ẏ weights that were hanged by the ringes behinde, when as menne appointed for the purpose, haled at the ropes to draw backe the beame.

The woode therefore that wente aboute the leather serued to keepe the leather in faction. In that they couered it with iron plate, ẏ they did least they that kept the wals should set it on fire. The hornes that were vpon the heade of the Ram, were as manye as they

lifted, but neuer fewer then ten, & then the beame was .xx. cubites longe: nor also moe then. l. and then the beame was a hundred cubites in lengthe.

Betwixt euery horne was the space of a cubite, and euery horne was as thick as a man could fadom, the length was one cubite and a halfe at the least. The wodden walle or pentase was as long as the leather that was put within the beame, and it was set on bothe the sydes towarde the hinder parts of the beame, to defende the men that laboured to batter the walles, lest thei shold be hurte with arrowes or dartes. The Ramme that Vaspasian vsed at Iorpata which he besieged, and me in it, was made in this sorte. The length thereof was .l. cubites, it had .xxv. hornes in the heade, whiche was as thicke as ten men: euerye horne also was as thicke as one man, and betwixt euerye horne the space of one cubite. The weight that was hanged on the hinder parts was a thousād & fiue hundred talents, euery talent is about a hundred Troy

weight

weight. The men that laboured in the erecting of this engine, were. xb. hundred. To remoue it from one place to another, or from one Citie to another, were appointed an hundred and fiftie yoke of oxen, or els. 300. couple of horses and mules. Whē as thei should assault any fortes or cities that stode vpō hilles, then must thei deuide it in parts and bringe it vp to the siege by piecemeele, and there set it together againe. Now when the Romains had battred the walles of Iorpata, and Ioseph perceiued the wall to shake: he toke greate sackes, filled them full of Chaffe, and hanged them downe by the Walles, that the hornes of the Ramme coulde not come nie the stones of the wall, but light vpon the sacks, which by the reasō of their softnes of the chaffe, damned the stroke ẏ the wal was lesse hurt. For such is ẏ nature of soft things, to geue back to ẏ hard, & to weakē their force. But Vaspasian seinge the subtiltie of Ioseph: vsed also policie for policie, for he sent into the towne secretely Ievves spies,

spies, which when the batteries should be, might cut asunder the coardes that the sackes were tied to, and with them slipt downe the walles, where the Romains were ready to receiue them that they did not hurt them in the fall, and immediatly they stroke the wall with the ramme. There was at that present in the citie a certaine valeant man named Eleasar of the house of Anani the hie priestе that then dwelt at Hierusalem. This Eleasar perceiuyng the Romains to go about to batter downe the walles as they did before, plucked out of the wall a mightye stone, so that hee made a great hole or gappe, wherat he slidde downe the wall, and light stridelinge vppon the engine, made fast an iron cheine to the hornes thereof, and gate vp againe quickelye and nimlye from the beame into the towne wyth the cheyne in his hande, for the walle was not verye hye aboue his heade as he stode vpon the Ramme. Then other tall fellowes tooke holde vppon the cheyne, and fastened it to Pillers and

walles

walles in the Towne, that the Romaynes myghte rather bee constrayned to breake their Ramme then take it awaye from thence. The Prieste Eleasar yet once agayne boldlye wente downe and sate vppon the beame, slue fiftie menne that laboured aboute the Ramme, and the rest he put to flighte: then returned into the Towne, beinge drawen vp againe from the beame by theim that were wythin the Towne, greatlye reioysynge in his manhode.
After that went he vp vpō a hie tower from whence he tūbled downe with a mighty force a great stone and a harde vppon the heade of the Ramme, brake it that bothe a great parte of the heade and the hornes fell vpon the grounde. For the yron that it was couered with all was olde and rustye, so that it was muche wasted and eaten therwyth, the ropes also were olde. After that Eleasar went downe agayne, toke parte of the head that was broken, and hurled it into the toune, the Romains that remained, either he slue or put to flyght.

The

The archers shotte at him, & wounded him with fiue arrowes, wherfore by the helpe of his felowes vpon the walles, he climed vp, otherwise he had not ben able for the griefe of his wounds. The people then gaue a shout for ioye of the victory of the worthi priest Eleasar that had slaine the Romaines, and broken their Ramme wherein they put their confidence, & brought part of it into the towne, & fastned it with an iron cheine ỹ the Romains could not pull it backe again to them, nor haue thuse of it after warde. Wherfore diuers of the valiantest citizens of Iorpata armed themselfes ỹ day, being stirred with ỹ great courage that they had sene in Eleasar, and went dowm, hewed the beame into pieces, brought the poyses with the ringes and two maistes with them into the towne: and the same daye died Eleasar with great renowne, as one ỹ had fought for the sanctuary of the lord and for his people and countrye of Israel, like a faithful seruant and souldier of the Lorde: whome all the people

mour-

mourned for, buriyng him in ỹ town, and honoring him for his deathe, worthinesse, and faithfulnesse, appointinge him a worthy memory also for that he had waged battail with the ennemies of the Lorde. The yonge menne of the Iewes seing this, and specially two of them, the one called Nitra, thother Polipus, men of wisdome and vnderstanding, & therwith expert in the warres being moued with zeale for the god of Israel: opened the gates & issued out against the Romaines, skirmished with them & slue many of thē. But at length thei were slain them selues in the skirmishe for the sanctuarie of their God, for Israell, and their countrey. When Ioseph saw the wars to encrease more and more, he issued oute, and made a great slaughter in the Romains tents, burnt the mounte & engines of warre that the Romaines had left, by which meanes the warres wared yet hoater and hoater, in so muche that Iosephus repulsed the Romaines: for when they saw the Iewes so desperately gene

their

their lines for their God and land, they
woulde not abide their force. When
Vaſpaſian ſawe his menne ſhrinke he
ſtode vp then, and put them in hearte,
exhorting them with faire wordes, and
promiſes, aſwell golde and ſiluer, as
meate and drinke, wherewith the Ro-
maines allured, foughte with Ioſephe
that day vnto the Sunne ſetting, and
as the battaile waxed hote, the Iewes
woũded Vaſpaſian with an arrowe in
his right legge, which ſore diſmaied ȳ
Romaines, when they ſaw the bloude
run down his legge: and that day was
a ſore fighte betwene the Iewes and
the Romaines. Titus ſeinge his father
wounded, ſore abaſhed ranne to him to
helpe him, to whome his father ſaide,
how it is my ſonne that thou art thus
aſtonied, take harte to thee, and with
a courage reuenge thy father of theſe
Iewes that haue now the better hand
of vs. So they fought both Titus and
Vaſpaſian withal their hole hoſt ȳ day
a very ſore fight, and many were ſlain
of both partes yea very few were lefte

on

on Ioſephes part, with whō he returnd into the towne, The nexte day the Romaines raiſed a newe mounte in ſtede of that that Ioſeph had brent, and plāted an other iron Ram thereupon betwene two poſtes accordingly, for Vaſpaſian had brought .iiii. of this ſort with him frō Rome, but other battering pēces vpō wheles had he with him thirti, what more, what leſſe, ỳ bigger ſort were of .xxx. cubites longe, the leaſte ten. He brought alſo ten engines to hurle greate and weighty ſtones with al, which he placed abcute the walles. The Romaines therefore renued the warres & aſſaults againſt the town as thei were wōt afore. But ỳ town was now deſolate and naked of the ſtouteſt warlike men, for they were al ſlain in the fightes. Albeit Ioſeph remained & a fewe with him, who went euery one & the women alſo to defend the wals, for there was almoſt no men lefte, fyt for the warre. Then the Romaines ſlonge with thengines ſtones into the towne on euery ſide, from the mount & muni-

munition. It chaunced that a greate stone hit a woman with childe wyth such a violence, that it passed through her body, and caried the childe with it for the space of halfe a mile. They cast vp and raised yet other munites also, from whence they slinged stones, and another like chaũce happened. A stone came and hit one of Iosephes men of warre, a valeant man, in suche a sort, that it deuided his head from his body, and made it flie a large mile of.

AT the same time one of ỹ Romain souldiours, diuised with him selfe howe to strike Ioseph with a venomed arrow, and gate him vnder the walle where Ioseph was, to accomplishe his purpose. But Ioseph espied him and cried vnto him: hold thy hãd thou wicked felowe, and do not kil me. With that the felow start somwhat aside, being afraid at Iosephs voice: and sodẽly the Iewes oute of the towne poured hote oyle vpon him from the wal, that his skin was skalded of, and he ran away naked, howlinge and yellinge to

the

the Romaines campe, where he dyed. Vaſpaſian and his Sonne Titus were fullye determined to continue the aſſaulte vntill the.xlviii. daye: notwithſtandynge the walles were ſo hie that they could not winne the towne. Yet at lēgth the men being ſo ſpent within the towne, and they that remained a liue ſo wearied with toyling, that they were not able anye longer to furniſhe their watch vpon the walles: vpon a certaine nighte Vaſpaſian and Titus ſkaled the walles at a quarter where watchmen were lacking, and after thē many other of the Romain ſouldiours followed, which went downe on the inſide and brake open the greate gate of the towne, wherat entred the hole army of the Romaines. And being within the towne, ſounded their trompets and ſhouted vnto battail. The Iewes with the alarme, tumulte, and hurlye burly of the Romaines, awaked out of their ſlepe and were ſore afraied. Notwithſtanding euerye man toke him to his weapon, and into the market place

as fast as they might. They had made the market place of the towne so large of purpose, that if anye busines should happen, there might come together the hole city if they would. So lokinge about them they saw the Romaine army entring into the town by the way that came from the greate gate. Then fought thei with ỳ Romains, & died euẽ in the market place where they stode, exhorting one an other, and saying: let us dye here fightinge, and neuer suffer ourselues to be taken alive. But Ioseph and foretye men with him, worthye menne al, fled out of the towne into a woode where they founde a certaine caue, and hid them selues therin. All the reste of the citizens were slaine in that conflicte: for they wouldе not yelde nor commit them selues vnto the Romaines, they trusted them so little. For on a tyme a certayne Iewe besoughte a Romaine souldioure to saue his life, and the Romaine sware vnto him, sayinge: God deale thus and thus with me if I slea thee, therefore yelde

and

and come hither to me. The Iewe required him to geue him his righthand that he might truste him: and the Romain retch him his left hād. The Iew beinge dismaied in that greate feare, markte not that it was his left hande. But when the Romain had once hold of him, he kept him fast with that hād, and with his right toke his swo;d and slue the Iewe that then was naked, hauing cast awaye his weapon vpon trust of the Romaine. When ỹ Iewes sawe howe the Romaine regarded not his othe, but slue the Iewe that vpon truste of his p;omisse and the othe had yealded him selfe vnto him: they determined to dye all together, and neuer to truste the Romaines. Whereuppon they resolued with them selues vtterlye to die fo; the holinesse of the Lo;de God of Israell. But in so doinge they slewe muche people of the Romaines: and farre moe then they had done in anye other battaile. So at the lengthe the Citye was taken. When Vaspasian hadde knoweledge where Io-

seph was become and of his company: he sent Nicanor, Pilerimus, and Gallicanus with him to Ioseph, to wil him to come forth, and he should haue his life and not be slaine. Then Ioseph debated the matter with them ꝑ were with him in the den, asking them: what say ye to this? For my part, & ye wil folow my counsell, I thinke best we go oute vnto them: but vpon this conditiõ, that they wil make vs a formal assuraunce effectuallye as we shall require them: which done, I doubt not but Vaspasian when we come vnto him, will be appeased towardes vs. When those men perceiued Ioseph to be enclined to yeld vnto the Romaines: they saide vnto him. We maruaile at the (Prince Ioseph) thou that waste chosen oute of thousandes of people, and promoted vnto the priesthode and kingedome, to sanctifye and halow the LORDE God of Israell: waste also appointed graund captaine of so huge an hoste, haste seene with thine eyes the shamefull reproche of thy people, with the displeasures

pleasures and damages of thy sheepe: that thou hast yet any desire to liue in this dishonoure. What seest thou that thou wouldest desire to liue for? shouldest thou not rather desire deathe then life? Peraduẽture thou perswadest thy self, they cal thee to saue thy life, or for thy commodity: but without dout this were a vain perswasion. For they cal thee for none other intent, then to take thee aliue, & to bragge how they haue ken Ioseph, that was consecrated and addict to the warres, and make that an argument their power prospereth, and is exalted. Now therfore (our dear brother and oure prince) consider that this thei wil do, yea if thei saue thi life. But put the case they put thee to death, wer it not better for ỹ to die of thine owne sword, then of theirs? Yea, if it were for nothing but for this, it is better for the to die then to liue: leaste thou shouldest heare their reproches, their vpbraidinges, and their quarellinges. And if they preserue the aliue, neuer thinck, they do it for thy good, but rather for

thine ignominy & shame, whiche is far greuouser then death it self. Wherfore our dear brother and our prince, what cometh in thy minde, that thou purposest to liue after that thou hast loste thy people and thy brethren? and to what purpose seruеth thi life after thei be gone? Marke and consider diligentlye what Moyses (of worthy memory) oure master did, howe he spake before God, touchinge the people of Israell. O pardone their sinnes (saithe he) or elsse blot me quite out of thy boke that thou hast written: howe he would not liue after the destruction of his people, although the almighty said vnto him: let me alone that I may wreake mine anger vnon them and consume them. Where is nowe Aaron with thee his brother, that wente betwirte life and deathe, in withstanding the angel that plaged the people, and offered him selfe to die for his people, that ỳ plage might cease from Israell. Where is kinge Saule and his sonne Iehonathan that fought for the people of God and

died

died in the fielde? Coule not Saule haue saued his life and his Sonnes bothe if he hadde bene so disposed? But hee, when he sawe Israell haue the ouerthrowe in the battaile, hadde no desire to liue anye lenger, but chose rather deathe then life, and woulde not be seperated from his brethren nother in life nor death, as wel hee, as Ionathan his Sonne, those dearlye beloued and moste amiable menne (as the scripture termeth theim.) Why doest thou not remember (our deare Prince) the righteousnes of Dauid the anointed of the Lorde, who seinge a moste greuous pestilence to rage vppon the people of Israel, saied: Let thy hande (O Lorde) I beseche thee be tourned vpon mee and my fathers house. For I am hee that haue sinned, I haue transgressed, as for these thy sheepe, what haue they done? What haue they offended? Where is the holye Lawe smothered and stifled in thy hearte? Arte not thou an annoynted Priest that haste declared and taughte vs the holye Lawe, wherby

wherby we might learne how to loue our Lord God withal our hart, & with al our soul, and withall oure strength: If it be so that the seruice of God, consisteth not in this, that we should loue whome he loueth, and die for his couenaunt and sanctuary, together with his seruaunts that be slain for the vnity of the name of the Lord: Wherin stãdeth it then? Hast not thou oft times taught and proued vnto vs, howe that euery man that dieth in warres for the lord, his sanctuary, his people, and his law: he is to be counted in the Lordes lot, & made worthye to goe vnto the greate light, and shal not see euerlasting darknesse? Arte not thou that Ioseph the priest, that hast cried so oftē in battail, I am Ioseph the priest, consecrated to battaile, ỹ haue vowed my life, for the people of the Lord his sanctuarye, and his lande? But nowe when thou haste yealded thy selfe vnto them, and they order the dispitfullye, what wilte thou say vnto them, or what amendes canst thou haue at their handes? I put ỹ case they

they cast in thy teeth, & say thy wordes be but lies. How shalt thou auoid that reproche? Arte not thou he that saidst, men shoulde fighte for the people of God, vntil they die in the conflicte, and in so doinge, their deathe shoulde be a raunsome for their sinnes, and that they were sure to go to that great light that is the light of life? Which if it be true, according as thou hast said, whye then wilt thou shun death, and not folowe thy people that are gone before thee, to that same lighte? Euer hitherto thou hast had the vpper hand, wher so euer thou camste, in so muche that they that hearde of thee, trembled for feare: and nowe wilte thou yelde thy life into captiuity to the Romaines, as a vile slaue? Shall not this thy dishonoure redound also vnto the people of God? Thou that arte a prince, a kinge and priest, wilt thou be bound in cheines? Euerye man shall saye, this is he that hathe geuen his souldioures and the reaste of his people to die, but hath saued him selfe, and his owne life. So

when

when they hadde made an ende of talke, eche manne drew out his sword and came vnto him in the middest of the Caue, saynge: Hearest thou, thou Ioseph oure Prince, if thou wilte be ruled by vs, firste we shall slea thee as a Lorde and a greate Prince: and thou shalte chuse what deathe thou wilt die on, that thou maiest die honourablye. But if thou refuse to dye honestlye: assure thy selfe of this, that we will euerye manne set vpon thee and slea thee. Ioseph aunswered. In deede I knowe my Brethren that your woordes are iuste and true. For who is so madde to desire to liue in this hurlye burlye: and woulde GOD that hee woulde call my Soule vnto him, and receyue it vnto hym also. For I am not ignorannt that it were more expediente for mee to die then to liue, for the great troubles that haue passed through my braynes. But hee knoweth the secretes of mannes hearte, and he it is that geueth life vnto menne.

It is God that closeth soules within

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the bodies, and letteth theim oute a-gaine, bicause he is the liuinge GOD, in whose handes remaine the Soules and Spirites of all liuinge creatures. He hath left with vs a Spirite of life, and closed it vp within oure bodies. What is hee then that will open that that he hath shut? How shall we loose that, that he woulde haue bounde and knitte fast within vs? Dooe ye not al knowe that the life is a thinge that he hath left with vs to kepe, and that wee are his seruauntes? If then we cast a-waye life before that GOD take it, shall he not worthelye bee displeased with vs, and make that we shall not find life in the place of the liuing with Abraham our father of famous me-morye, and wyth other iuste and god-lye menne our forefathers? Dooe you not knowe that they wente not vnto God before they were called, and when they were called they came, and soo dealt GOD with all holye and God-ly men. To Moyses our master of wor-thie memorye, the electe of GOD, ye know

knowe that the Lorde God of Israell said: get the vp vppon this mountaine Abarim, and so he did. But he woulde not haue done it of him selfe, had not God called him. Wherby ye may see it is not lawful for a mã to surrender his life vnto God, excepte he require it againe. Take example (I praye you) of Iob. What time he curst the daye that he was borne in, mighte not he ether haue hanged him self, or haue run vppon a knife, or at the least, haue folowed his wifes counsel to curse God and die? Not withstanding he abode pacientlye in most extreme paine, wattinge til God demaunded again his life, and then restored it vnto his Lord god, and would not restore it vndemaunded, but taried till hys appoynted ende came. King Dauid also, of famous memory, saide. Leade thou my life oute of his pinfolde and prison. For he knew that the life was inclosed in the bodye, and that none mighte let it forth but God. I wot wel that death is a greate commodity, so be that the soule may return

in

in his due time vnto God, that gaue it vs. I knowe also that he that dieth in the warres of the lord, he shal come to the greate lighte. But I knowe not what can appease gods wrath toward the soul of that man ỳ killeth him self, & maketh hast to restore his soul before his time, and withoute the Lordes calling. Wherfore my frendes & brethren, I would ye shoulde knowe it, I am no more cowarde then you: and I do not disagree with you, because I am of a fainte heart for feare of these presente calamities, but that I know I shoulde commit a heinous offence against the Lord if I should kil my self. And howe say ye (you princes) that sticke vnto your God, to you I speake, tel me who shall make intercession vnto God for vs, if we should commit this sinne and eche kil other? Wold not a man iudge him a slaue, a foole, a frowarde person, a rebel, and a stubburne man, ỳ woulde be forced with any misery, to be so mad that because all thinges fall not oute, as he woulde wishe, woulde therefore

hange

hange, or desperatly murther him self with his owne hands: Such ye know the law thus punisheth, their righthād is cut of wherewith they forced them selues to die, then, they are lefte vnburied, as men that haue destroied their owne soules: by what reason then shall we kill oure selues? I woulde wishe that we mighte be slaine of oure ennemies rather then we shoulde so shamefully murther our selues, wherby euer after we shoulde be taken for manslears, if anye manne slea him selfe, as did Saule whome ye commended: withoute doubte he committeth a heinous crime, and suche a one, as no satisfaction can be made for. Besides that, he shall be reckened fainte hearted, and as one that dispaireth of his recouerye. Wherefore our forefathers haue taughte vs. A man oughte not to despaire of his sauegarde and deliueraunce: vvhiche commeth of God, no not vvhan the knife is put to his throte to cut it. For kinge Hezekia of famous memory, when he heard these

woordes of Esaye, that worthye pro-
phet. Make thy vvil and set thy thinges
in a stay, for thou shalt die and not es-
cape. Neuertheleſſe he fainted not nor
ceassed to pray vnto God for the prolō-
ging of his life in this worlde, that he
might amende his life, and send a bet-
ter soule vnto God. Then the Lorde
God of Israel, seing his vnwearied and
strong hope with his repentaunce: suf-
fred him to line. xv. yeares yet longer.
But Saul that saluc he was not appoin
ted kinge ouer Israel after the Lordes
minde, but alonely by the peoples that
craued vppon Samuel, Geue vs a Kinge
to reigne ouer vs: Whereuppon af-
terwarde God departed from Saule,
for he was not obediente to Goddes
will, but wente aboute by force to e-
stablishe his kingdome. The Lorde
then seynge the wyckednesse of hys
hearte, gaue him ouer, and chose him
an other to be kynge ouer hys peo-
ple, annointinge Dauid hys ser-
uaunte, whyles that Saule was yet li-
uinge. Whiche Saule perceiuinge

perse-

perſecutinge Dauid, and labourd with all his endeuoure to deſtroy him, becauſe he knew God was with him, and proſpered all that he did, whereas contrary al went backward with him. For theſe cauſes, I ſay, he chose rather to die then liue: and would not liue after ỹ people of Iſrael was ouerthrown in ỹ moũtains of Gilboa. And in mine opinion, he ſlue him ſelfe for nothinge, but for that he was a faint harted coward and vtterli diſpaired of his ſauegarde. For althoughe he ſaide. Leaſte theſe vncircumciſed come and run in throughe, yet if he had bene of a valeant courage, he woulde haue ſtanded to his defence vnto the death: peraduenture God woulde haue deliuered him. But he contrary, al in diſpaire procured him ſelf and his ſonne a ſhamefull deathe. But ye ſhall conſider this, He was an vnmercifull king, and therfore did God rid him out of the worlde: for he that wil not ſpare his own life and his ſonnes: howe woulde he ſpare other? And where as ye alledge Aaron

vnto

vnto me, I woulde knowe of you, why did he put him selfe betwene the liuing and the deade? was it not because he would turne away the plage from Israell? If he had knowen that he him selfe shoulde haue bene stricken therewith: doubtlesse he woulde not haue striuen against the striker, but trusting in the holines of his righteousnesse, he stode before the Aungell to deliuer Israell from that miserie. I am not to be compared with Aaron, albeit I am one of his children, and neuer yet in all my life did I shrinke to venter my life in the warres of the Lorde. And nowe I am not determined to kill my selfe, lest I should sinne against God, and spoyle my soule of hope of saluation. I know it well, it were more expedient for me to be slaine of mine enemies, then that I should slea my selfe. And if ye say the word, let vs go forth and sodainely set vpon our enemies to kill and to be killed in the battaile of the Lorde, and so shall we do well: peraduenture GOD will geue them into our handes. For

God is able to saue as vvell by a small armie as by a great. Then if you see me to be afrayed of mine enemies swoorde, ye shal therbi know me to be a dastard, and one that fawneth vppon his enemies, and hũteth for their fauour. But you shal see me go afore you, as a valiant man should, nor once turn my face from death. But what did ye euer see in me that ye should iudge me fearful? Did ye euer knowe mee to refuse to fight? In the towne of Iorpata I haue euer kept my quarter and warde, and euery daie haue I fought with mine enemies, whom I haue not spared but empaired, and that not a little, whiles I defended that little citie. 48. daies against them. For I thought wyth my selfe, peraduenture I maye driue away the ennemyes of the LORDE out of our Lande, and put theim by Hierusalem that they goe not thither, and so haue I foughten with theim tyl all my valeaunt Souldioures be spente, and none lefte but you. I coulde no len-

lenger withstande their force, and I wouide not yelde my self as a Prisoner vnto them, therfore I fledde hither with you into this Caue. Now therefore brethren, ye shal vnderstande that death is commodious and good in dede whiche commeth in his time. But it is neither good nor godly for a manne to kill him selfe and his brother, to go afterwarde for that deede into Hell and perdition. And what other thing can more clearelye set forthe a mannes manhode and hautye minde wyth hys hope in GOD, then Patience, for a manne to suffer patientlye what so euer chaunseth vnto hym, vntyll hys ende come. Beholde the Lyons and other Beastes, howe they are wonte to wythstande their aduersaries that lye in wayte for theim, to the intente they maye saue their lyues. Whose armoure is their Teeth and Clawes, wherewyth neuertheleſſe they hurte not theim selues, but vse them against other that assayle theim, til they ether ouercome, or be ouercommed.

Wee, althoughe we haue no warlyke weapons, yet hath nature armed vs as well as them, for albeit wee be not of such strengthe as they: yet haue wee such armoure, that wee maye defende our selues therwith both from manne and beast. But how can we breake the bande of loue one to another, that proceadeth from God, whiche hath chosen vs to his People and inheritaunce to sanctifie him, how then maie we be enemies together, and one kill another? If that be true, as ye can not denye it, that although we be many thousands, yet we are counted as one Soule, and membres of one bodye: then howe can anie manne euer finde in his heart to strike his owne eyes or fete, or anye other of his membres, to distroy it, except he be madde and besides him selfe? Moreouer deare brethren and frendes, consider to what ende, dothe the maister of a shippe abide the tempest of the Seas, and striueth daye and nighte with the flouds therof: doth he it not to saue his ship and his lyfe from death?

If

If so be it, he woulde willingly for the nonce put him selfe in ieopardy of tempest, or runne vpon rockes: woulde not the marchaunt men saye: See, yonder desperate fellowe, that distroyeth hym selfe, his shippe, with the marchauntes and their richesse: Suppose an earthlye kynge shoulde geue his officers to kepe certaine precious iewels: were it not conuenient that they shoulde kepe them tyll suche tyme as he shoulde call for them againe: If they shoulde at their pleasure caste them awaye before the kinge call for them, shall they not moue him to anger: And if a manne come into the presence of a kinge vncalled: will not the kinge checke him, and aske hym what doest thou here before I call thee: So now, all the soules of Israel are the Lordes, who hath bestowed theim vnto men accordynge to to his mercye and good pleasure: Who also wyll receyue theim vnto him agayne when it pleaseth him, and when his time is come, euerye Soule shall departe vnto hys place of reste.

Therefore if a manne wyll wyth his owne handes let foorthe his soule oute of his closure before his tyme, God will not receiue it, neither shall it finde anye reaste, but be destroyed. And whye? Because it is expulsed and thruste out of his place before his time, and before God doe call it: wherfore it shall wander inconstantlye for euer. Whye then, my deare Brethren and frendes doe you aduise vs to kill one another, and to expell and banish our Soules from vs, they not called for? Howe can wee put awaye this oppro-brye? Howe can wee make amendes for this synne? Who shall pray and make intercession for vs? And wyth this Ioseph burste oute on weepynge abundauntlye, but they laught him to scorne.

Then

Then Ioseph held vp his handes to heauen, saynge: Thou Lorde almightye art our father, thou hast shapened vs, and by thy great mercye taken vs out of clay: thou art he that leadest vs in thy faieth, and the multitude of thy mercies and benignitie towards vs hath not ceassed. And although our sinnes haue seperated vs from thee, yet neuertheleſſe we are thy handywoorke euery one of vs, and of longe haue ben called thy people. Thou art Lorde ouer all creatures & soules. Thou doest what thou wilt, and no man dare saye to thee whye doest thou so. Thou arte our father, we are clay, thou hast geuen vs our shape and fashion. Therefore if it pleaſe thee to take oure soules, take them by the handes of thine aungels, that wee commit none euyll againſte theim. And if these my fellowes that be presente with mee wyll not bee partakers of my Prayer: beholde my life alone, for the whiche I beseche thy benigne Clemency, if it pleaſe thee to take it, for thou gauest it mee,

mee, therefore doe wyth it whatsoeuer shal seeme good vnto thee, it is in thy handes, thou lendst it mee, and hast preserued it wythin me. I will not distroye it my selfe, or let it out of prison before thou aske for it. For thou knowest that As man can not liue vvithout iudgemēt: so likevvise the same can not die vvithout iudgement. Vnto thee therefore do I lifte vp myne eyes, thou that dwellest in Heauen, to deale mercifullye wyth thy seruauntes and with mee, to tourne our heartes that wee consente not vnto thys, to murther our selues. If thou knowe anye amongst them, that entende so wycked an Acte, I beseeche thee, O Lorde my GOD, let me finde fauoure in thyne eyes, geue them an hearte to heare holesome counsel, that I may deliuer my self and mine owne life, which I commend into thy handes, that thou wouldest receiue it vnto thee, for in thy hand is the life of euerye liuinge creature. Thus whan Ioseph had finished his praier, he turned him vnto his felowes and

ſaluted thē. Then ſaid they, canſt thou therfore encline oure mindes, becauſe thou haſt prayed vnto God for thy ſelfe & for vs: did not we tel ẏ erewhile, like as we tel the now, ẏ we are determined to die by one means or other, wherfore ſay thy minde, & tel vs what kinde of death thou wilt ende thy life, for we haue euer knowen the a iuſt man and a worthy prince, therfore art thou worthy to die firſt. Ioſeph perceiuinge that his felowes were vtterlye determined to die, and wouldе geue no eare to his perſwaſions, for he couldе by no reaſons drawe them to his opinion, he wente ſubtilty to worke with them, ſayinge: Seinge it will be none otherwiſe brethren, I wil ſhewe you my deuiſe. Ye are determined to die, ye ſaye, and that vppon your owne ſwordes, therefore there is no better waye then to do it by lot, in this wiſe. Let vs caſte lottes amongſte oure ſelues, that we maye be ioyned together by couples: then will we caſte lottes, whiche couple ſhall die firſte: after they two ſhall caſt

caſt lottes betwene thē which ſhal kil hys fellowe: he that remaineth ſhall chuſe him one of the ſeconde couple to kil him. Likewiſe the ſeconde couple ſhal caſte lottes betwene them ſelues, who ſhal die firſte, and he that is lefte, ſhal chuſe him one of the thirde couple, whome he hathe a fanſy to be killed of. Then they ſhal trye by lot who ſhal die firſte, who beinge ſlaine, the other maye chuſe him ſelfe one of the fourthe couple to kil him, and ſo on, til al be ſlaine, that we ſee not the captiuitie of oure people. The laſte couple that ſhal remaine, ſhal do thus, runne one vppon the others ſworde, or elſſe let them caſte lottes betwixte theim ſelues, and vpon whome it falleth, let him die firſte. But forasmuche as we are fortye and one, ſo that we can not be iuſtlye ioyned in couples: let vs caſt lottes firſte of all, and ſee whiche of vs ſhal firſte be ſlaine, and when he is once oute of the waye, then lette vs deuide the couples. He that is to

be

be slaine firste, lette him chuse oute one of the firste couple to be slain of, and when he is deade, the firste couple shall caste lottes, and do as I haue deuised. Then euery man likt his deuise (which was gods doing, who hard Iosephes prayer) and saide all with one mouth, we wil do as thou hast deuised and to the it perteineth to deuide the men and to caste the lottes. Ioseph answered: but let vs sweare by the name of the lord, that this deuise shal stand, be ratified and performed. Whereunto they accorded, and sware all by the name of the Lorde, that they woulde haue that deuise to be ratified & kepte, which Ioseph had inuented of casting of lottes. Then Ioseph began to make lottes, who should be thod man: and it light vpon Iehoiada a priest, sonne of Eliakim a Galilean, which was a valeant man, and chiefest in euery counsell next to Ioseph, and the principall perswader of this wicked fact to kill themselues. After that did he craftely deuide them into couples, so that the lot of his

owne

owne couple came forth last of al, who loked to be saued and trusted in God, beleuinge that he woulde deliuer him from this abhominable dede. Then Iehoida chose him one of the first couple, who slue him. That done, the first couple cast lottes betwene them, so thone killed his felowe, and chose him one of the second couple to kil him. Thē they of the second couple caste lots betwene them selues in the presence of Ioseph, and thone killed theother, then he that remained, chose him one of the thyrde couple to slea him. And in this manner did they, til there were al slaine & none lefte aliue, but Ioseph and his felowe: who said vnto Ioseph, go to, let vs cast lottes that we may go to our brethren. Ioseph answered him, we wil do so, if thou be so disposed: but first heare me, I praye the, speake a fewe thinges in thine eares, Tel me, haue not these sinners rebelled against god, in thus murthering of them selues so shamefully, nether could I by ani meanes diswade them, nor hale them from this opinō.

Wher

Wherfore shuld we two sinne against God so grevously, & against our own soules, if the lot should so fal ỹ I shuld kil thee. I shuld be counted a mãslear & that worthily: & it may so chaũce that I shal escape after thee and sane my life. But if the lot shoulde so fal that thou shouldest slea me, thou shouldest be taken also for a murtherer, and peraventure thou shuldest not escape after me, and althoughe thou thinkest yes. Notwithstanding we lose our hope in god, for that we sinne againste oure owne soules. For all these men that thou seest heare dead, loe, they haue sinned against their owne soules, dying without discipline and all good order. If thou wilt say, how shal we do for oure othe that we haue sworne. Doste thou not knowe, that. He that breaketh a vvicked othe, dothe nothing vvickedly him selfe. For a man is not constreined to performe an othe vnto God, but to the kepinge of his lawes, and hereupon it is that Dauid saithe. (I haue svvorne and vvil perfourme. For neither

ther vow nor othe, that is made againſt the commaundementes of God, can be ratified before God. And that more is, before ỹ we ſware, oure fathers ſware firſte, a great while ago at the mounte of Sinai, that they and their children woulde keepe the lawe of the Lorde. Moyſes alſo made a couenaunte with them vpō the ſame, and not only with thē that then were there, but alſo with vs. Howe then dare we be ſo bolde to ſwcare, to breake the law of our God, and become māquellers, ſeing it is one of the .x. commaundements expreſſely. Thou ſhalt not kil. Wherfore, my brother, thou ſhalt vnderſtande that we nede not be ſolliticous nor careful for the oth that we haue made, but rather to breake it, for God wil neuer be diſpleaſed with vs for that, for I beinge afraide of theſe wicked perſones, that he nowe heare deade, did inuente this ſubtil meanes, and way to ſwear that I mighte ſaue my life. Thou therfore, my brother, if thou wilte be ruled by mine aduiſe, thou ſhalt ſaue thy life &

mine,

mine, and I wil caſte no lottes, nor performe the othe that we made. VVhiche is not good in the lavve: if thou wilte not, I wil withſtande thee, and fighte with thee, to kill thee and ſkape my ſelfe. And with this Ioſeph lepte backe and drue oute his ſworde, ſtandinge ouer againſte him, to ſee what his felowe wouldе anſwer. His companion hearinge this, ſtirred neither hande nor foote againſte him, but ſaide: Loe, I am contente, do what thou thinckeſt good, becauſe thou arte a manne of God. And bleſſed be the Lorde God of Iſrael, that hathe not withdrawne his mercye from me, but made me to be in thy lotte, whereby my ſoule is ſaued from goinge to hell: thy lotte is a iuſte lotte For the Lorde vvil not leaue the ſcourge of ſinners, vppon the lotte of the iuſte. Muche eliſe beſides this, ſpake Ioſephes compamion vnto him, for he was ſore afraide of him, leaſte he ſhoulde haue killed him if they hadde entermedled

together

together, for Ioseph was the better man of his hands, and therfore Ioseph chose him into his lot, that he might be able to make his party good with him. In this pointe Ioseph played the wyse mannes parte, for he escaped by this meanes both from the handes of those wicked foles: and also from his felow. Therfore Ioseph called out of ȳ caue to captain Nicanor, and said to him in this wise: Wilte thou promise mee that neither thou nor anye of thy men that be here with thee, or in the Romains campe shal kyll vs, before thou hast brought vs vnto Vaspasian: and let hym dooe wyth vs as he thynketh good. Nicanor aunswered. So and so deale God with mee, if I fulfyl not thy request, if so be it thou wilt come forthe vnto mee together with the men that thou hast with thee. Ioseph aunswered, I will come forth vnto thee, and so manye moe of vs as be alive: for so is it come to passe, that some of vs be deade here in the caue, wherefore howe can they come forthe? Then said Nicanor:

Neuer

neuer thincke (frend Ioseph) that I am come to deceiue thee: come forthe and trust in thy Lord God, for thou needest not to feare. Ioseph said, sweare vnto me this, by the god of Israel, although he be vnknowne vnto thee. Nikanor answered, I sweare vnto the by that God that made the world by his wisdom, that thou nedest not to fear me, but boldly maist come forthe vnto me. So Nikanor made a couenaunte with Ioseph and his felow, confirming and ratifying it in writing after the manner of the Romaines: and reatched it into the caue vpon a speare, holding the pointe of the speare in his owne hand. Ioseph toke the writinge, red it and beleued Nicanor: thē came he forth to Nicanor and his felowe with him.

When Nicanor sitting vpon his seate of estate that was made him there in the woode, nie vnto the caue, sawe Ioseph come towardes him: he rise vp & embrasing him kissed him: set him on his righthand, and wept with him aboundauntly, he honoured his felowe

also, placinge him betwene Polirinus and Gallicanus, whom he had at that present with him. Then Nicanor asked hym for the reste of the men that were wyth him, willynge that they shoulde come forth, and he would honour them also, and doce them no harme. Ioseph declared the whole matter vnto hym, what was become of theim. Nicanor hearing of the pertinacious stubburnesse of the Iewes heartes, & their wicked intentes, was wonderfully moued. So then he rose and went from thence with Ioseph and his companion vnto Vaspasian. When the Romaine army sawe Ioseph, they were greatly astonied, and gaue a mightye shoute. Some reioysed that Ioseph was takē, saiyng: This is good lucke, that our eyes shall see oure longe expected desire. Other lamented and let teeres fal from their eyes wyth pensiue heartes, saiynge: Is not this that worthye manne, who made all the Romayne hoste to quake for feare: and whose Fame and renowne was knowen throughout all

landes:

landes? Howe is it come to passe that so mighty a man is taken in his owne countrey, & amongst his owne people? If this chaunceth vnto suche a manne to be taken in his owne Lande in the middest of his family and frends? How shal we escape in a straunge land. Certaine euil disposed persons of the Romain souldiers went to Vaspasian and said. Sir, you shal do well to cõmaund this man to be slaine without mercye, that hath ben the distruction of so many of the people of the Romains. This is the self same, that shot the arow and stroke you in the leg: put him to death and then shal you be sure he shal neuer moue warre moze against you. If you do not, ye shal see him one daye againe rayse an armye against vs, and distroy vs. But Iosephe founde frendshippe at Titus Vaspasians sonnes handes, whiche came of the LORDE. Therfore when hee hearde those wycked mens wordes that desiered Vaspasian to put Ioseph to death, he laught them

to skorne and taunted theim, saiynge: Will you tell my father what he hath to doone? Will you geue him so wicked counsell to slea that man that yelded him self to vs vpō the trust of our leage & band of frendship, which you now go about to breake and frustrate? Did not captaine Nicanor in my fathers name & Cæsars, with al the Romaines, make a couenant with him? Take hede what you saie. Is it not treason that you go about to breake the Cesarical fidelitie? Moreouer, who can tel whether it may so happen that some of vs be taken by the Iewes, like as Iosephe is prisoner at this present with vs? When Vaspasian heard his sonnes wordes, it pleased him, and he spared Ioseph, not suffering him to be slaine, but committed him to a certaine capitaine of his, and caried him about with him through the cities together with kinge Agrippa.

After this Vaspasian remoued his cāpe to Talmida, which also is called Acho, and from thence he went to Cæsaria a great citie. When thei of the citie saw

Io-

Ioseph, thei cried vnto Vaspasian, kyll him, kyll him, or else he will one daye be an occasion to stirre great Warres against thee. But Vaspasian woulde not heare theim. Tidynges came to Vaspasian that they of Iapho inuaded the Iles that were subiecte vnder hys dominions with a naule, roauynge to spoile them. Vaspasian therfore commaunded to laye in wait for them, that they might be met withall. So there was an ambushe laied without the towne, and it came to passe, that when the pyrates were gone out a roauyng, Vaspasian entred the towne, and toke it, because their Souldiours were absente. When the Citizins retourned with their Naule, and sawe the Romaines in the Citie, they laboured to arriue and set a lande: but by and by a huge tempest and a mightye storme droue all their Shippes againste the Rockes that were in the Sea shoare, for there was no Hauen for Shippes and there they were loste manye of of them: suche as swamme to Lande,

the Romaines slue them. They that were drowned in the sea and slaine by the Romaines, were in noumber. iiii. thousande good men of warre: besides them were slaine in the towne. xl. thousand, all Iewes.

THis done, Vaspasian set forth Valericus and Taribus two Romain captaines with his sonne Titus, who wente, besieged and wan the townes of defence that were in Galile. And thus did Titus vse them: they that yelded vnto him, he saued their liues: and who soeuer withstode him, he slewe. Moreouer all the cities that belonged to Agrippas in Galile, he restored them vnto him againe, only Tiarua excepte, which he vtterly raced, and slue all the mankind, specially such as were apt to the warres, sold also their wiues & children. And this was the only city in all Galile, that Titus shewed such rigour & extremity vnto. Vaspasian departinge thence toke his iorny to Gamala, whiche is a citye vpon the top of a mountain.

tain. The name therof is called Gamala, of an Hebrue worde Gamal, that signifieth to quite or to do a good turn because it is the best citye that belonged to Agrippas, and the inhabitantes therof were all verye riche. The citye also called Selencia was not farre from it situated, a country replenished with good townes, Gardens, brookes, and all kinde of frutefull trees. Agrippa besoughte Vaspasian, that he woulde not destroye this citye: let me go firste (saithe he) and offer them peace, peraūeture they will take it, that they may saue their lines from destruction. Vaspasian was intreated: sayinge vnto him: go and do as thou wilte, for to honoure thee, I will doce so muche for thy sake. So Agrippa wente to them, and spake frendlye and peaceablye vnto them, and they receiued him in lyke manner, but they mente deceite, sayinge. Thou arte oure LORDE and kinge: to whome therefore dothe all that is of anye price to be desired in all Israell belonge, but vnto thee:

therfore come nere vnto vs and debate the matter with thy seruaants, Agrippas crediting their wordes, came harde to the citye, and as he listened to them that talked with him, one cast a greate stone frō the wal, which light iust betweene his shoulders, and brake his backe with one of his armes also, with suche violence ỹ it stroke him prostrate to the grounde. But his seruauntes stepte to him: toke him vp, and carted him to Vaspasian. Who seinge him so sore hurte, sware he woulde neuer go from thence til he had taken the city & ordered them in like manner as he did Tiarua, to leaue neuer a mā a liue ther in. The Romaine Philitions did bestow suche diligence aboute Agrippas that they cured him. Vaspasian in this rage against the Selucians, because thei had wounded the kinge, besieged and assaulted them. The Iewes within ỹ towne encouraged one an other, saying, let vs sticke to it nowe and playe the men, for we haue none other hope to saue our liues, seinge we haue thus

ou-

ordered the king. Certain stout men of thē therfore issued & encountring with the Romaines, made a great slaughter amongst thē. After that the Romains addressed their engines, planted their iron Rammes that they brought with them against the walles, and by that time night came, battred a great parte therof down to thearth, that Vaspasian and much people with him might enter at their pleasure. But Vaspasian gaue commaundement to his armye, that they should not enter that nighte into the towne, but stande and cōpasse the walles vntil morow, ỹ they might see howe to win it. Notwithstandinge they wold not be ruled by him, but entred: then the Iewes came vpon them, drue the stretes with chaines, and closed the waies of the city, entrappinge them in such a sort that they coulde go nother one way nor other: after set vp on them and bette them downe euen there, so that they were all slaine saue a ten men that fled with Vaspasian & a captaine named Butius, one of the best

beſt men of war in all the Romaines army, him the Iewes purſued and ſlue But Vaſpaſian & his fled to the mountaines, that he might be there in ſauegarde. And from thence he ſent to Titus his ſonne that was in Siria, for the Romaine army, that he had ſent with him into Perſia, whiche Titus led into Iewrye.

Shortlye after Vaſpaſian gathered ſouldioures and repaired his armye, ioyned with Agrippas companye, and returned to Selencia, wan it & ſlue them euerye manne leauing none aliue, and afterwards wente to other Cities of Galile and tooke them, ſeruinge them in like ſorte. After that he came to the citye called Naſcela, whiche was a walled towne, and of all the townes of defence throughe oute all Galile, none lefte but it. Thus he beſieged, becauſe thither were reſorted manye cutthrotes and wicked perſones without all feare of GOD, ſuche as were Robbers and rouers of the lande of Iudea.

Iudea. Emongſte whome was a certaine manne named Iehochanan, learned, wiſe and prudente, ſpecially to do miſchiefe, a wittye counſellour, and of ſuche eloquence that he coulde perſwade cunningly, and diſſwade menne from that they had purpoſed. Beſides this, he was a murtherer, readye to ſhedde bloude and to do any miſchief: a great robber, and one that euer gaped after other mens goodes. By whiche meanes he was become verye riche, wherefore there reſorted vnto him all vaine perſones, manſlears, rebels and ruffains, like him ſelf, geuynge hym large rewardes, that they mighte be of his fraternitie, his brethren and adherentes: and he to be their heade. Titus was ſente to this citye, by his father to offer them conditions of peace, whether, whē he was come, he ſente his embaſſadours to the citizens to intreate the peace with thē. Whereunto the Cityzens accorded, and were readye to enter in league with Titus.

When

When as this wicked Iehochanan perceiued the auncient men of the towne and the heades wolde receiue peace, he commaunded his companions to kepe the walles, to let them from speaking with the Romaines, and that they woulde geue the Romaines their answer. So therfore, seditious Iehochanã made answer to the embassadoure of Titus, saying, to morow haue we a solempne feast to the Lord God, tell thy master Titus therfore, that he graunte vs truce for two daies, and the thirde day we wil geue him answer. Wherwith Titus was contente and lefte the assaulte for two daies. These thinges were done vpon Whitson euen, which was called the feaste of weakes and harueste. The night afore the third day appointed was come, Iehochanan and his complices, gate them oute of the towne and fled toward Ierusalem, ere Titus knew therof: On the morow he sent his embassadour to demaũd their answer, what they would do They answered, we desire to entre in a league

with

to you, for we are yours to do you what pleasure your hart desireth, vpon this condicion that none of the Romaines hurt ether our bodies or goodes, Titus vpon this made peace with them, confirminge it by writinge sealed, for the better assuraunce therof: So they opened the gates and Titus came into the town with his hole armi, & the Iewes receiued him with great ioy, honoring him very much. Then Titus inquired for Iehochanan and his confederates, the citizens declared vnto him, how he fled by night withal his, towarde Ierusalem. Titus hearing that, sent after to pursue him: yet they found him not, he had made such spede: Notwithstanding many of the people, that wēt out of the town with him that they might escape the daunger, both men wemen children, old and impotent persōs, they ouertoke, slue them euery one, and returned with a great spoyle. After this Titus wan all the cities in Galile, and set rulers in them. Then Vaspasian dislodged from thence and came to the

mounte

mount Tabor, which hath snow vpon it continually: the height therof is. xxx. furlonges, and vpon the top is a plaine of. xxiii. furlong broade. Thither sent Vaspasian one of his Captaines called Palgorus, whiche tooke the mountaine and the towne that stode thereon. But here I will leaue of the history of the rest of the battails that were fought in other places in the lande of Israel and Galile: and speake no more of them in this boke, for they be almoste innumerable, and we haue made mencion of them in the history of the Romains.

# The Hiſtorye of the ſiege of Hieruſalem.

NOwe wyll wee diſcribe the battails of Hieruſalem, & howe the city was beſieged by ỹ Romains: wherin we will declare all thinges truelye as our maner is, & faithfullye, accordynge to the veritie of that was done. It came to paſſe therfore as Iehochanan the Galilean was fled to Hieruſalem, he found there men mete for his purpoſe, iniurious perſons wicked menne, murtherers, diſceiuers, bloudſheaders an infinite number, for out of all countreys within the land of Iuda, there repared thither all men of warre, to defende the ſanctuarie of our God,

God: and Anani the hie prieſt receiued al that came. Theſe ſeinge Iehochanan and his valeantneſſe, fell from Anani the hie prieſt, and claue vnto him, deuiſing with him of al their affaires, So Iehochanan conſpired with thoſe cutthroates, to laye handes vppon the rich men of the city, and to ſpoile them of their goodes, and this was their maner, when they eſpied any notable rich man of the city, they woulde after this ſort quarrel with him. Art not thou he that haſt ſent letters to the Romains, and to Vaſpaſian to betraye the citye vnto them: Thus woulde thei examin him before the people: and when he woulde anſwer. God forbid I ſhoulde ſo do: then woulde they bringe in lims of the Deuil, of their owne companye to beare falſe witneſſe againſte him, that he might be condempned to death by the law for a rebel. Thus dealt thei with Antipas and Lohia, bothe noble men, and of the chiefe of the citye, and their goodes withal their iewels, the ſeditious ceaſed for them ſelues. They

pickt

quarels also to the hie prieſtes, thruſte them from their charges that thei could not execute their ſeruice. Moreouer, thei caſt lottes who ſhould haue the priests office, and who ſhould be no prieſt. For they helde the prieſthode and ſeruice of God, for toyes, gaudes, and trifles. So the lotte fel vpon one that was called Pani the ſone of Peniel, a carterly husbandman, ignorant what belonged to the prieſtes office, ſo that he was vtterlie vnworthy of the prieſthode: yet thei made him hye prieſt for all ẏ, ſo light a matter made they of ẏ prieſthode. The good & Godlye men of Hieruſalē ſeing the power of theſe Ruffians and wicked perſons beare ſuche ſwinge: they ſtack together, and determined to withſtande them by force. The people therfore earneſtlye moued with anger, ſet vpon them, and encountred with them in ſuche ſort, that the fight was greate on bothe ſides, in the ſtreates, in the market place, in the temple, and in the entraunce of the Temple, till all the citye was filled full of dead bodies and

slaine men. For there was not so much as one streate, but there was some skirmishes in it. The people at length gat the vpper hand of the Rufflās, for thei were eigerly set & earnestly bēt against thē. The seditious therfore, seing thē selues not able to make their party good with the people: fled euerie man into the temple of the Lorde, shutte it after them, and there remained. But Anani the hie Priest seinge the wicked to be fledde to the temple: willed the people to cease their fightynge vpon theim in the holie temple of the Lorde, least they shoulde pollute it with the bloude and dead carcases of these wicked persons. The people therefore left of the fight. Then Anani beset the temple rounde about with a.vi. thousande of the best and pickedst men of the people, wel armed all of them wyth sackes and Sallettes, and as well weapened, with euerye manne a sworde, a Target, and a Speare or Pyke, to keepe the Temple that they shoulde not come foorthe. Moreouer, Anani caste in his minde

that

that beſides the ſettynge vppon theim in the Temple, whiche were in no wiſe ſemelye: it ſhoulde alſo bee as greate a dammage if the people of the Lorde, ſhoulde one riue and ſticke an other in the verye Temple. For theſe cauſes he ſente Embaſſadours to Iehochanan the Galilean chiefe Captaine of the the ſeditious and thieues, offerynge hym peace: but Iehochanan refuſed it. For the Seditious had ſente for the Edomites to come and ayde them. Theſe Edomites hadde bene euer from their firſte beginnynge verie hardye and Valiaunte menne, and warrelyke: yet were they ſubiecte to the Iewes. For Hircanus kynge of Iuda hadde conquered them, and cauſed them to be circumciſed: bindynge ſuche of theim as were the beſt warriours amongeſt theim, to ſtande in armes, and kepe watche & warde vpon the walles of Hieruſalem day & night, the reſt of thē to pai tribute to ẏ Iewes. Vpon a certaine night came.xxii.thouſande of theſe Edomites, all good men

of warre againſte Hieruſalem. When Anani the hie Prieſte and the People that were wyth him, heard the noyſe of the Edomites armie: he went vpon the wals and demaunded of thē what thei were, from whence they come, and whither they woulde. They aunſwered. Wee are Edomites, and came out of Edomea to viſite the Lord God and his tēple, & to ſee in what caſe his people ſtādeth: for this we come according to our accuſtomed maner as euer here tofore. Anani aunſwered. You are diſſēblers & not as your wordes do ſhow: neither come ye to ſeke God & his ſanctuarie, nor yet to aide his people, but rather to the ſuccours of Iehochanan, graunde captaine of thieues. Were it not better for you to aſſiſt the ſanctuarie of God, then theſe ſinfull ſedicious perſons, that couet nothing els, then to laye waſte the houſe of God, and to diſtroy his people? They in the moſt holye citie of God, do ſhede the bloude of iuſte, Godlye, and innocent men: thorow whoſe wickednelle the Romayns

haue

haue the vppet hande vppon vs: be-
cause wee haue Ciuil warres at home
wyth the Sedicious, and erternall
wyth the Romaynes. Yea, the wic-
kednesse of the sedicious is growen so
farre, that the mosse parte of vs hadde
rather be slaine of the Romaynes, then
of oure vzethzen the Iewes. If so be
it, ye be come to ayde them, ye shal vn-
derstande that ye offende our LORD
God greuously, to healpe synners and
murtherers, that treade the People of
GOD vnder their fete, like as menne
treade Grapes in a wyne pzesse, and
make the temple of the Lozde a dwel-
lynge place of mãquellers and wicked
persons. Ye saye ye come to seeke the
Lozd: how is it thẽ that ye are thus in
armes after the manner of Warre?
Ye shall vnderstande, wee shutte not
the Gates of the Towne because of
you, least you shuld come in, after your
accustomed manner: but because of
your Armoure and Weapons that
you haue wyth you, whiche are instru-
mentes of destruction, a veryc vnmete

fashion to come and visite the Lorde wyth. Ye shoulde rather haue come wyth offeringes, sacrifices, confession, and praise. Notwithstandynge, if ye wyll enter into the towne for deuotion sake, ye are welcome: but ye must laye awaye youre Weapons, and so enter in peaceablye. The Edomites aunswered, Wee maruayle not a little at thee whiche arte the hie Priest, our Lorde and mediatoure, and at the rest of the priestes of the Lorde, wyth the Elders and Iudges of the people that be presente wyth thee, and your woordes seeme straunge in our eares. For wee vnderstande you take vs for your ennemies, and thereupon you stoppe vs of our entraunce into the citye to visite the Lorde God after oure accustomed manner. In that wee be armed as ye obiecte vnto vs: do ye not knowe that Vaspasian draweth nye to come to thys holy Citye? This we hearinge of, was the cause that wee tooke our Weapons with vs, to come to aid you, and kepe the town, as we

haue

haue bene wonte these manye yeares. But howe shoulde ye gather this, that wee come to succoure the wycked and seditious that bee wyth you: when as from the firste daye that euer wee and oure fathers were circumcised, wee neuer swarued from the Lawe and commaundementes of the Lorde? Tell vs if there bee anye commaundement in the Lawe that biddeth a manne to strenthen and mayntayne the power of the wicked, to the whyche wee are bounde to hearken, and to ayde these? God forbidde wee shoulde dooe this: for wee all, bothe that be here, and the other Edomites also bee seruauntes of the Lord and his people, to mayntaine and defende the lawe, the people, and the house of the Lorde. Whiles they were thus talkyng together, there rose vp a greate cloude, and lightenynges were sene wyth fire, darckenesse with mightye thunder claps and showers of hail, that all that saw it were wonderfully afraied. Wherfore the people fled wholy, left the walles & forts bi Anani,

for

for they could not abide to tarye anye longer. But Anani toke hart vnto him and abid it, to marke those horrible signes of heauen, whiche did appeare, that he might iudge what thei betokened. And he gaue his iudgemente (but not accordinge to the truthe) that the thunder and haile with the darkneſſe, ſignified gods helpe, by the hope wher of, they ſhould defend the ſanctuarye of the Lorde. And likewiſe iudged all the elders that were with him, without perceiuing that al theſe ſignes betokened the euils that ſhould come vpō Jeruſalem and all Iſrael. When they that were ſhut in the temple, perceiued that they that kepte the watche before the gate of the temple, were fled alſo for feare of the tempeſt, they went and opened the dores of the temple, and in that darkneſſe, whiche was ſo greate that one could not ſee an other, for the thickneſſe therof, neither durſt anye of the town once loke out of his dores, they were ſo feard of thoſe terrible ſignes of the element: yet came thoſe deſperate

perate felowes, the seditious out of the temple, drue toward the walles without all feare, with sawes: wherewith they cut a sondre the barres of ỹ gates. And when the crashing of the thũder and hatle was greatest, then laboured they hardest, in wrastinge a sunder the lockes & boltes of the gates, leaste they shoulde be perceiued. And ever whan the thunder clap was past, then staied they and left of til it came againe.

Thus plaied they till they had broken and opened the gates, and let in the Edomites into the city, who being once come in, wandred here and there for that night, deuising howe they mighte set vpon the citizens of the towne, and vtterlye destroye them. They called out first their felowes, that remained in the temple, brought them thence & joyned altogether with the Edomites, and sware one to another that they shoulde be one people and one armye, and forthwith, beinge so confederated together, they slewe the same nighte. 8500. of the people of God, al good men

of

of God, al good men of warre, beſides innumerable other that they killed of the common people. In the morninge they laid handes on the rich men, drue them before iudges and the .lxx. elders, which otherwiſe be called Sanhedrine whō they called together, & there wicked Iehochanan ẏ Galilean, ſpake vnto thē in this wiſe. Why condemn ye not theſe rich cobbes, ẏ haue made a cōſpiracy with the Romains, & determine to betray this holy city into their hands: namely one Sechariahu a iuſt mā, perfit, godly, and vertuous, one that feared the lord, & loued both god & mā: but for his richeſſe onlye, whiche were verye great, this Iehochanan captain of ẏ ſedicious apprehēded him, willing the elders to condemn him to death, for that he had ioyned with their ennemies (as he ſaid) to betray the city to thē. The prieſts, elders, and iudges, hearing his wordes: & perceiuing that both he and ẏ reſt of his blondi bād deſired nothing els then to make this man awaye, although they knew him to be moſte innocent

nocent: they wept & sighed greatly. Iehochanan seing them wepe for Sechariahu, and that they would not condemn him, respecting his iustice & integritie: What, saith he: do ye begin to mourne before there be anye corse presente? I would I should neuer come wher God hathe to do, but if ye order vs thus in your iudgementes, ye shalbe the firste that we wil lay hold of, and we wil sit in iudgement our selues, to discern the matters of the people of god, according as we thincke good. Then layinge apart al shame, with an obstinat minde the wicked sorte hoysed vp Sechariahu, caried him oute of the place of iudgement, and broughte him vp to the top of a verye hie toure, at the Easte ende of the towne, from whence they thruste him downe headelonge, and he died there at the walles side in the vale of Iehoschaphat. The priestes therefore were sore afraide of their own partes, and the iudges also with the elders because of wicked Iehochanan and the reaste of the seditious.

For

For Iehochanan had geuen them warning and saied, except ye geue sentẽces vpon euerye man that we shal bringe vnto you, according to oure mindes, be ye assured, ye shal al of you go the same waye that Sechariahu is gone before you. After that they apprehended a iust man and a rich, that was beloued of al the towne, whose name was Gorinion, surnamed Valeanut: and he was a valeant man in dede, moste experte in the warres, therto wise and witty, and a man of a pure and perfite life. One that was euer the formest in battaile. When so euer they had any conflict against the gentils that besieged Ierusalem: and this was his accustomed maner, that whan the ennemies marched to ioyn battail ẏ Iewes, he wold run vpon them with such force, & make slaughter of them, that spite of their hartes, he woulde driue them to retire, and by that meanes his body was full of skarres, of wounds and his face, and his head wonderfullye mangled, with the woundes that he had receiued in

battailes

battails ý he had ben in for the people of the Lord. Yet now because he wold not folow ý moſt cruel villaines minde Iehochanan, and take his parte, Iehochanan commaunded him to be apprehended and broughte before him, and when he was come, ſaid thus vnto him Make thy wil, ſet thy houſe in a ſtay, & confeſſe thy ſelf vnto the Lord, for ther is no way with the but deathe, and ſo they led him out of the town to kil him there, leaſt there ſhoulde be anye buſineſſe about his death, if they had put him to death within the towne: for all the cttizens of Ieruſalem loued him, & he likewiſe loued them. When they wer come to the place of execution, Gorinion fel downe afore thē, & beſoughte them with teares, in this wiſe. Seing ye haue ſo determined, ý ye wil nedes ſlea me, when as notwithſtandinge I haue committed no crime, nor anye thinge offended, and that ye will in no wiſe ſpare me, although I be innocent as you know wel inough your ſelues: yet I beſeche you, let me obteine this

one

one thing at your hãds, that you wold do so much at ẏ leaſt wiſe at mi requeſt as to bury my body: other fauour I deſire not. They made him anſwer: If ẏ hadſt not ſpokẽ vnto vs therof, we had thought to haue done it, for ſo we were determined with our ſelues. But now ſeing thou art ſo bolde as to demaunde this of vs, we wil flea thee, but burial getteſt thou none, thy body ſhalbe caſt forth vnto the beaſts of thearth & fouls of thair. Gorion yet beſoughte them to the contrary, vntil the moſt cruel Iehochanan ſtroke him & ſlue him, and after threwe out his bodye to the beaſtes of the field: this done they retourned into the city.

VAſpaſian in the meane ſeaſon drue nie Ieruſalẽ, for he had pitched his tentes at Ceſaria, where he vitailed his army, and paide his ſouldioures greate wages: wherefore they taried in that city manye daies, for when Vaſpaſian vnderſtode of the ciuill warres in Ieruſalem, he ſaid vnto his people, let vs make no haſte to beſege Ieruſalem: til

ſuch

ſuche time as they haue ſlaine one an other amongſte them ſelues: and ſo at length their pride will be pulled down when as they ſee them ſelues waſte awaye with ciuil warres, hunger and thurſt. For Vaſpaſian was a wonderful wiſe man in all affaires of warres and his wiſdome neuer tourned him to more commoditye then in this deuiſe onlye. So he ſoiourned at Ceſaria with his men many daies. The people of Ieruſalem made warre vpon Iehochanan and his complices, vntill innumerable of them were deſtroied, ſome of them were ſlain with ſwordes: ſome the ſeditious ſtickte with ſhorte daggers. For certaine of the ſedicious caried ſhort daggers ſecretly vnder their garmentes, wher with they wold come ſodenly vpon an honeſt and iuſt man, & thruſt him to the hart, that he ſhold fal down dead in the place without knowledge who ſtroke him. So by thys meanes, what with ſwordes in open fraies, & what with daggers ſecretlye, very manye of the people were ſlaine:

and

and far mo that way, then by the Romaines: in so much that now very few citizens were lefte alyue. Thus whan Iehochanan had gotten the vpper hād of the city, he made an army out of Ierusalem, to go and take the cities that had made peace with Vaspasian, whiche they sacked and raced to the groūd, and who so euer they founde in them, Romaines or Iewes they slue them. Yea Iehochanan went with them him selfe, to aid the, spoiling and caryng away al the richelle that they founde in them. They toke also the city Gerara, that stode beyonde Iordáne, where as they remained. Then the inhabitants of Ierusalem both prieſtes, elders and the reast of the people, sēt embassaders to Vaspasian to desire peace with hym, and succoures againste Iehochanan, & his wicked rabble, which daily in the towne slue very many of the people of God. The citizens also of Gerara sente embassadours vnto Vaspasian, saying: If thou wilt be Lord ouer the lande of Iudea, and the citye of Ierusalem, and

desirest

desiereſt to assure the rule thereof, and establishe it vnto thee: thē harken vnto our counsaile, and come vnto vs without delaye, to deliuer vs from the handes of Iehochanan, and the wicked seditious persones, that with all their might endeuour to spoile al our goods, and to get the dominion ouer vs, oure wiues, and children, to none other purpose, then by that meanes to distroy vs vtterly, that no remnaunt of vs should be left. If so be it thou wilte come and valiauntlye withstande them with thy power, wee will also fight agaynste theim within the towne, till they be all slaine, and then thou shalt be our Lord. And that done, thou maiest go to Hierusalem without anye impediment or hinderaunce of any man, for they also of that citie desire the same, and would gladlye become Subiectes to the Romains. When as therfore Vaspasian hearde the petitions of the Citizins of Gerara, he tooke his iourney thither to succour them, and deferred to go to Ierusalem. But Iehochanan heard of his

comminge, wherefore he slue the chiefe gouernoure of Gerara, & gate him oute of the towne with his companions and toke them to their fete, determining to fle into a certaine wode. Vaspasian hauinge knowledge thereof, made oute after them, sending one Pologarus, who ouertoke them & made a great slaughter of them. And in his return toward Gerara, vpon Iordane side, he light vpon muche people going to Ierusalem, that they mighte escape together with the Seditious. Them Poligorus droue backe vnto the riuer, where he slewe. xiii. thousand of them, the reaste leaped into Iordane and were drowned, to the number of. lxxxii. thousand men, wemen and childrē, with much cattel that were all drowned together in the riuer, in so much that the chanell of Iordane so stuffed and stopt with dead bodies, the waters rise and ran ouer the banckes here and there into the fieldes and plaines: yet at the length the waters encreased and bare the carcases downe the riuer as farre as the sea of

Sedom

Sedom, which is the sea of pitch, other wise called the salt sea: & al the bankes of Iordane lay ful of dead bodies. After this Vaspasian toke his iourney from thence & went into the land of Edom, where he wan two stronge cities, the one called Lagarith, the other Cephar, Toch, and slue a ten thousande of the people therof, leading the reaste away into bondage. From thence he dislodged and came to a towne called Chamath Gedi, whiche he subdewed: In this cite were wel springes of hoat waters, from whence the hoate bathes of Tiberiah haue their originall. The naturall Philosophers and Astronomers of that countri, hold an opinion that these are the heades of all the hoate well springes in that hole countrye. Departinge from thence, he came to Samaria and wanne it. Then repaired he againe all the townes that he had subdued, and made vppe their walles, placinge garisons therein to aide him, what time he should beliege Ierusalē.

That done, he retourned to Cesaria to take muster of his hole army, and prepare to go to besiege Jerusalem. But in the meane season came pursuants from Rome and brought him worde ỹ Nero the Emperoure was deade, and how that, as he was a huntinge in the country, the fire of the lord came down from heauen, and fel vpon him that he died of it. After whome reigned Galba not one half yeare, for afore it was fully ended: he was slaine by the noble mẽ of Rome, and Vitellius created in his stede, a fole, yet a sore cruel man, much geuen to drunkennesse, so that he was in all points vnworthy of the Romain empire. The noble men of Rome that were with Vaspasian, hearinge this, greatly disdained at the matter & said. Was there neuer a noble mã of Rome left, to be placed in the Empire, but ye muste chuse a dronken wine souffer? Why did ye not rather elect ỹ mighty prince Vaspasian that is here with vs, a sage and wise man, therto also moste valeãt, one that cõquered many cities,

and

and vanquished many nations, & those moste fearce: What puissante kinges hathe he subdued vnder the Romaine empire: howe farre and wide hathe he enlarged the dominiõs of ỹ Romains: And now whẽ as the empire ought to haue bene bestowed vppon Vaspasian or some one like vnto him, and none such could be founde amongst you: ye bestowed it vpõ a fole, and a blowbole dronkard, wherein ye haue done verye vndiscretely. Well, thempire of Rome shall haue a better emperour one day, and God saye Amen. Wheruppon the princes that wer there, cast their heads together, and decreed to proclaim Vaspasian Emperour. Therfore with one consent, they wente vnto Vaspasian & said vnto him. Thou shalt be our head, for the Empire belongeth vnto suche a one: and thou shalt haue the dominion ouer vs. But Vaspasian refused to take it vpon him, and would in no wise consent vnto them. Notwithstanding thei compelled him and placed him vpon a throne of maiesty, settinge an imperiall

crowne vppon hys heade: whiche he woulde haue put awaye, and pulled of wyth his hande, because hee woulde not be Emperoure. Wherefore the Romayne capitaynes drewe out their swordes, and saide: Thou shalte be Emperour and raigne ouer vs, therefore refuse it not: if thou dooe, thou shalte dye vppon our swordes. Vaspasian therefore seinge hym selfe constrained beynge afrayed of hys lyfe: he was contente to suffer hym selfe to be proclaymed Emperour. Then all the Armye was sworne vnto hym, and he sate vpon the royal seat, as emperour, and king of kinges.

THE Ciuill Warres at Hierusalem encreased yet styll, and muche bloude was shedde thorowe the wyckednesse of Iehochanan Capitayne of Thieues, a lymme of the Deuyll, and throughe the cutthroate murtherers that were wyth hym, who had all euen sworn the vtter destruction of the citye of the Lorde

and

and the deathes of hys people. There was also an other cutthroate, a noble manne of Judea at Hierusalem aboute the same tyme called Schimeon, who begã also to follow Iehochanans manners, in sleaynge innocentes, and robbynge and reauing in Hierusalem, for asmuche as Anani the hye Priefte hadde once appointed him Prince and chiefe Capitaine of Hierusalem: and afterwardes findynge hym an ennemye, banished hym the Citye.

Wherefore Schimeon wente and gate hym a route of Unthriftes, murtherers, and thieues, castynge in hys minde and saynge: Excepte I ioyne my selfe vnto suche good felowes, I shall neuer bee able to be reuenged of Anani and his assistauntes that haue thus banniſhed mee oute of Hierusalem into eryle wrongfullye, vnto my greate dishonoure. Shall I that haue bene in suche estate, now be caste out of my dignitie, and be constrained to wander here and there as a banished manne?

He iwente therfore throughe all the cities of Iudea and Galile, causinge to be proclaimed in the stretes and market places, and sente his letters where he coulde not come him selfe, in this manner and fourme: Who so euer listeth to be ridde from the bondage of his master, or hathe had anye iniurye in his countrye, or what seruaunte so euer desireth to be sette at libertye, or who so can not abide the rule of his father or his master, all that be in debte and stande in feare of their creditours, or feare the iudges for sheadinge any innocente bloude, and therfore lurketh solitarilye in woodes or mountaines, if there be anye man that is accused of anye notorious crime and in any daunger therefore: to be shorte, who so euer is disposed to robbe and reaue, to do iniurye and wronge, to haunt hores to steale, to murther, to eat and drinke at other mennes coste, withoute laboure of his handes: let him resorte to me, and I will deliuer him from the yoake and daunger of the lawes, I

will

will finde him his fill of booties and ſpoiles. There aſſembled vnto hym aboute twentye thouſande men al murtherers, theues, rebelles, lawleſſe perſones, wicked and ſedicious menne.
Then began Schimeon alſo to vexe the Iſraelites: to tourne all vppe ſide downe where ſo euer he came. When the citizens of Ieruſalem, the prieſtes, elders and Anani the hie prieſt, heard tidinges of Schimeons diſpitefull wickednelle, howe he helde on ſtill oppreſſinge the people of God, they were verye penſiue and ſaide: nowe will this felowe more trouble vs than Iehochanan, be he neuer ſo cruel. They conſulted therefore and agreed ſecretelye to ſende a power againſt him, that might ſodenlye fall vpon him and ouerrunne him: peraduenture (ſaye they) they may ſlea him or take him aliue, before his wickednelle grow to further inconuenience, and ioyne him ſelfe with oure foes, then ſhall they aſſaile vs bothe within the towne and without. They made oute therefore agaynſte hym a greate

greate armye of Israelites and Iewes, with Charettes, and horsemenne, and footemenne in greate number, whiche came where his campe laye, and found him in the corne fieldes distroiynge of the graine, pullinge downe of barnes, and burninge all, bothe corne and Olive trees. Then the Ierosolimites deuided their armie, and set vppon Schimeons tentes sodainelye, smote downe his tentes, and made a greate slaughter vppon the seditious. But shortelye after Schimeon gate the vpper hand of the people of GOD, for he came vpon them in the nighte season, and made a sore slaughter amongest them. Then they that remained tooke theim selues to flighte towardes Hierusalem, and Schimeon pursued them killinge them vnto the harde gates of Hierusalem, so that manye of them were slaine in the waye, and verye fewe escaped. After this Schimeon went and moued warre vpon the Edomites, to subdue them vnto him selfe, whiche before were vnder

der the dominion of the Hierosolimites. And first the came to the Citye Asa, otherwise called Gaza, for it was the firste Citye wythin the borders of Edome, as menne come from Hierusalem. But the Edomites met hym in the fielde in greate noumber, and joyned wyth hym, but nether part hadde the victorye: wherefore at lengthe they retired bothe. Then was Schimeon in so greate a rage when as he coulde not ouercome these Edomites, that he wisshte him selfe out of his lyfe. So he ceassed fightynge a whyle, and encamped hym selfe in the borders of the Lande of Edome ryght agaynste it, and there abode, thynkynge to sette vppon theim at an other tyme.

And as hee was deuisynge howe to order all thynges, there came vnto hym an Edomite called Iacob, one of the chiefest menne amongste them, and a warrioure: He hearinge

of

of Schimeons proclamation, was moued to come and enter in league wyth him & therupon sayd vnto hym. Neuer let it discomfort thee that thou couldest not ouercome the Edomites at the firste battail. If thou wilte be rulled by my counsell thou shalt winne all the cities in the whole lande, and I will deliuer thē into thy handes. Schimeon desired to knowe how: therfore sayde he, let vs here thy counsell, and shewe vs how it may be brought about, and when it is come to passe, then wil we honour thee and rewarde thee accordingly e. Iacob said, geue me the one halfe of thine armie, which I will lead with me into an ambushe: then shalte thou in the morning betimes set thy men in araye against the Edomites for a stale, and when thou shalte perceiue them come against thee: then make as thoughe thou fledst, vntill thou hast staled them out of the towne into the feldes to pursue thee. Then will I with my menne come out of our ambushe, and make spede to the gates: where wee shal kill

the

the Warders, and sodainely enter the towne, likewise kill all that wee finde there, and set vp a flagge vpon a tower of the town. Then when the Edomites shal see that, their heartes will be done and deade for sorowe: then maiest thou turne again vpon them, and beat them downe at thy pleasure. Or if thou like not this deuise: heare yet another way. I haue bene a captaine amongst theim a longe while, therefore I will returne in the night season into the towne: if the watche examine mee from whence I come, I will tell theim I come from Schimeons campe, whither I went as a spie. Then will I go to the elders of the towne, and will thē to let me haue a companie of the best souldiours: and I wil bringe Schimeon into their handes, if he sette vppon vs againe. For I haue vewed his campe, and his power, and vnderstande that hee entendes to morow to entermeddle with vs, which thou shalt doe in dede. And when thou seest me to issue against thee: thou shalt set thy staffe in the reste, and come towards

towardes me, then will I take me to flight, and caste a feare in the Edomites hartes that they shall flie also, whiche done thou maist pursue to slea them at thy pleasure: ouercome them and enter the towne. When that town great Asa once taken, thou shalt quicklye win all the reaste. When Schimeon had harde this, he went and deliberated with his owne counsel: and they likt the last deuise best: wherfore, that they concluded vpon. So Iacob the Edomite returned by nighte to Asa, and declared to the auncientes of the towne, howe he had bene in Schimeons camp and had beweed his army, wherby he had conceiued good hope that he should deliuer Schimeon into their handes shortlye: The elders therfore made him graund captaine and chief of al their men of war, charging euery man in this wise. For somuch as none of you are so expert in the knowledge of warfare, as is Iacob, therfore behoueth it you to folow him in all thinges: if he set forwarde, set ye forwarde: wheras he pitcheth his tent,

pitche

pitche ye also: if he staye, staye ye: when as he flieth, flie ye: to be shoꝛt: when he returneth, then returne ye, and go not one heere bꝛeadth frō that that he shal commaunde you, neither one way noꝛ other. Uppon the nexte moꝛowe, Schimeon issued oute of his campe with all his armye, and vppon that assembled Iacob his men, and wente out to mete him. But when they came at the point ready to ioyne, and Schimeon with his companye had charged their staues against them, by and by Iacob lefte the fielde, tourned his backe and fled, and the chiefe souldiours that were about him fled with him. The reaste of the people see their captaine flie, they toke them selues likewise to flighte, euerye manne: then Schimeon pursuynge, made a greate slaughter of them and wanne the towne, bꝛynginge them vnder his subiectiō. And whan he had sacked the houses of them that were slain of the Edomites, and spoiled their goodes, whiche was verye muche, the

reaste

reſt that he toke prisoners and kepte a-
liue: he made peace withal, and toyned
thē vnto his own campe. After that he
departed from thēce, accompanied with
xl. thousande good fightynge men, part
Edomites, and parte Iewes, and came
to Chebron, whiche he wanne and de-
stroied al their graine and corne feldes.
Yet afterwards he repaired their wals
and suche of theim as were lefte aliue,
made peace with Schimeon, who recei-
ued them into league with him, & they
became his men, and folowed hym in
his warres. So he disloged from thence
with his whole armye, whiche by the
accession of the Chebronites, was now
wonderfullye encreased, and determi-
ned to go to Hierusalem. And when he
came nie the citie, he raunged here and
there vpon the fruites that were vpon
the grounde, and distroyed their corne.
Captaine Iehochanan hauynge intelli-
gence of Schimeons commynge to be-
siege the Towne, and howe he hadde
distroyed the fieldes: thought to haue
gone out of Hierusalem and to fyghte
with

wyth hym, but he durſte not, for hys ſpyes had tolde him that he ſhould not be able to ouercome him, he hadde ſo puiſſaunt an Armye and ſo well appointed. Yet neuertheleſſe he iſſued out, and laye in an ambuſhe for Schimeon. In the meane ſpace by chaunce Schimeons wife (that was fledde out of Hieruſalem wyth her menne and women ſeruauntes towarde her husband, for feare leaſt ſhe ſhoulde be ſlayne for her husbandes ſake, if ſhe ſhould haue taried at Hieruſalem:) paſſed by where he laye in his ambuſhe: Her he tooke and brought again to Hieruſalem, not a little proude of ſuche a praye: thinkynge, nowe ſhall we haue Schimeon at oure pleaſure, ſeinge wee haue hys wyfe our priſoner: he louyth her intirelye, therefore wyll he doe for her ſake whatſoeuer we will haue him. Thys came to Schimeons eare, who alſo had taken manye of Iehochanans men, and cut their right hands of, ſendyng them ſo home with ſhame to Hieruſalem to their maiſter. He ſente moreouer Em-

balladuores to Iehochanan, willinge him to send him his wife in such sorte that she mighte come to him with all that was hers, or if he refused to do it, he should be the extremelyer handeled: for he woulde take the towne or it wer longe: and to Iehochanans shame, cutte of the handes and legges of all them that did inhabite it. Iehochanan hearinge this, was sooze afrayed and all they that were wyth hym., and therefore they sente hym bys wyfe. Wherupon Schimeon kept hym without the towne. And as Schimeon plaied the tyrant wythout, so likewise did Iehochanan within the towne. For Iehochanans souldiours rauished the Israelites wiues, and shedde innocente bloude. Shortlye after Schimeon lefte the towne for a space, and returned into Edomea: for he hadde woorde that the men of moofte power, and the richeft sorte of that countrye, rebelled. Wherupon he sacked & spoiled all the townes of Edomea and lefte them nothing: in so much that he was become

very

very rich, and then returned to Ierusalem, bringing the Edomites wholly with him, that were mete for the warr: and many of the Iewes resorted vnto him also, and with his power he besieged Ierusalē euen at the hard gates. Yet the tirannye of Iehochanan and his complices ceased not, but increased more and more dailye in Ierusalem, in so muche that they taughte the citizens of Ierusalem to murther their neighboures, and to commit adultrye with their wiues: by whiche meanes fornication was rife and common in the citye. Yea, manye of the people and youthe, shaued their beardes, letting their heere of their heades grow, and accompaned them selues with women, that thereby they mights exercise their adultery the safer and not be espied. Whiche sinne did wonderfullye defile the towne of Ierusalem: and without doubt furthered the desolation therof. The gates also of the town were closed vp that no man mighte go in nor oute. Yet, who so wents oute,

fel into the handes of Schimeon, & was slaine, they that taried within, wer cō-strained to see before their faces, their shame in every strete and corner. And if any man founde any faulte, he was slaine streight by Iehochanan the most cruel captain of the seditious rebelles. The citizens therfore seinge the tiranny of Iehochanan, to be without measure, they assembled altogether, and encountred with Iehochanan, & were slain a wonderfull sort of them in that conflict. And except the Edomites that were fled to Ierusalem for the tiranny of Schimeon had succoured the citizens, the hole people of Ierusalem had bene vtterly destroied and slaine euerye mothers sonne by Iehochanan, his power was so greate. Then Anani the hie priest and the other prestes, with the aunciente, faithfull, and sages, and the reaste of the people of Ierusalem, seing the wickednes of Iehochanan, and that they coulde not suffer it any longer: consulted together to deliuer vp the town to Schimeon, to bring

him

him in, and make him their kinge, to helpe them againſte Iehochanan, whō they toke to be farre more wicked then Schimeon, hoping that it might come to paſſe, that Schimeon ſhould ſlea Iehochanan at length. They ſente therefore Amittai the prieſt to Schimeon to bring him into the town. But Schimeon craftily refuſed it, alledginge what ſhoulde I come into the towne to you that hate me, and of late baniſhed me your towne. Yet they ceaſed not ſo, but ſent the ſame Amittai to him again, to intreat him in the name of al the people to come, vpon a certain nighte: ſo he entred into the town with his hole army. Notwithſtanding, he was no ſoner within the town, but he brake his promiſe and league that he had made with the citizens, and whereas he had promiſed to ſuccour them and aid thē: now he was altered and became their ennemie, ioyning him ſelfe with Iehochanan. And they two rebelles reigned in the city of Ieruſalem by courſe, one one moneth, and an other another: ſo

where before Schimeons cõmyng, they thought much to bear ỳ yoke & oppreſsiõ of one ſeditious perſõ: now were thei cõſtrayned to hold down their ſholders & bear the yoke of two. Yet win a few daies after ther fel a variance & diſcord betwene Iehochanan and Schimeon, about Eleaſar prieſt, the ſonne of Anani the hye Priest. This Eleaſar was the beginner and firſt ſower of ſedition amongſt the Iſraelits, whom Schimeon wold now haue put to death to be wroken of his father that baniſhed him out of Hieruſalem: but Iehochanan toke Eleaſars part and defended him. For Eleaſar was alwayes Iehochanans frende, & aided him. His father was hie prieſt, and bare a great rule in Hieruſalem, wherfore Eleaſar was of great eſtimation and auctoritie with the elders, ſo that they durſt not reprehend him, and his father alſo loked negligently vnto him, & let him do what he liſt, becauſe he had no moe ſonnes but him. So he was the firſt that aſſembled naughtye perſons together, & helde euer on Iehocha-

chanans side from his first comming to Hierusalem. And for his sake fel deuision and dissention betwene Iehochanan and Schimeon, so that thei became enemies, and warred the one vpon thother euer after, as we shal declare hereafter.

In this while Vaspasian had sent Antoni and Mankiminus (two noble mē and of his counsel,) to Rome against Vitellius, that thei might make him out of the way, and then would he come to Rome to receiue the imperial crowne there. Those.ii. captains went therfore & raised an army, bi whose aide thei set vpon Vitellius & slew him, not without much ado, for there were slain that day at Rome. 80. M. good mē of war. When Vasp. had word ỹ he was dispatcht, he made spede to Rome to his coronatiō, deuiding first his army in.ii. parts, whereof he toke thone w̄ him to Rome as a sauegard for him self whatsoeuer shold happen; & the other he left with Titus his son to beseige Ierusalē withal. So departing, he left his son Titus at Alexandria, cōmanding him to remain there

til

till suche time as he should signify vnto him otherwise by his letters, & shewe him what he should do, and that in no wise he should medle with the siege of Jerusalē in ỳ mene space. Titus answered, I shal do dear father according vnto your cōmaundemēt, for to you it belongeth to cōmaunde, & to me to obey. Vaspasian toke w̄ him king Agrippas, & Munabas his son: for he feared lest they wōuld rebel, & me Ioseph priest also as prisoner fast bouūd in chains, for so had his coūsel moued him, saying: we cānot say the cōtrary, but ỳ we haue foūd no sign of rebellīō in Ioseph hitherto, neither thinke we ỳ he hath gon about any: but who can tell whan we are gon hence, whither he wil flie to Jerusalē, & help to set thē at vnity and concord: thē they make him their king, & after he be the sorer enemy vnto vs. Besides this you shal haue nede of him in this iourney, he being a mā of such greate prudēce & wisdo, that whosoeuer folowth his coūsel, shal brig his maters to good & fortunate succesle. Vaspasian thought their

their coũsel good, and toke me pr̃isoner with him, together with king Agrippas & his sõne, albeit they had no trans vpõ thẽ, nether of hãd nor fote, but only had their kepers appointed them, ꝑ they shuld not step aside. And as Vaspasian drue nie Rome, all the citizens came forth to mete him, & receiued him with great ioy & mighty shouts. Then commaunded he me to be put in pr̃isõ, but Agrippas & his sonne he let go at liberty. The nexte daye, assembled all the Senate of Rome to create Vaspasian emperour, after the manner of the Romaines: with whõe was Agrippas and his sonne. I also entreated the taylor to let me haue kepers with me, and so to bringe me to the place where he should be crowned and created Cesar: which the taylour graũted me, & went with me him selfe to the place, & brought me where I mighte see all that was done. Within fewe daies after. Vaspasian tooke displeasure with Agrippas vppon the information of certain euill disposed persones that had slaundered him

him and perſwaded Vaſpaſian that he went about to rebel, & how he had ſent letters to Jeruſalem concerninge the ſame matters. Wherefore Vaſpaſian put bothe him & his ſonne Munabas to death. This befel. iii. yeres and a half, before the deſtruction of Jeruſalem. Moreouer, before this dede, ỳ continual ſacrifice ceaſed, for a. M. CC. and ninetie daies, as it is written in Daniel. Capitu. 12. And from the time that the continual ſacrifice ſhalbe taken avvaye, and abomination ſhalbe put into deſolation, a thouſand. 290. daies. The ſame yeare and moneth that Agrippas was put to deathe, God moued the minde of Vaſpaſian to remember me with his mercy, wherfore he commaũded that I ſhould be fetched out of priſõ & brought to his preſence. And as I ſtode in irons before him, Ceſar bad me welcom and ſpake comfortably vnto mee, ſayinge: Thou knoweſt well that I haue euer loued thee from the daye I firſte ſawe thee, and although I haue kept the cõtinually in duraunce, do not thincke I

did

did it of ani euil will or malice towards thee, but rather maiste thou perswade thy selfe I did it leaste the Romaine princes shoulde disdaine or enuy thee: I saye. See here this fellow, that in our warrs hath endomaged vs so greatly, nowe goeth he checkmate with vs, in as great fauour as we. Let vs kil him and put him oute of the waye. But, my frende Iosephe, be thou of good cheare: I will deliuer thee from these iron bondes, and thou shalt be with me in no worse case then as one of mi chiefe princes. And I will sende thee into Iewrye to my sonne Titus, to whome thou shalt be as a father and a counsellour. Thou knowest, Titus was he that tooke pitye on thee, and would not suffer thee to be putte to deathe. Yea he hathe soundrye times moued me to releasc thee of thy bōdes and to honoure thee, whiche I haue differred to do, onlye for this cause that I shewed thee. I made him aunswere.

But howe canne I bee quyet or in suretye of my life, as longe as

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I am in thy company and thy ſonnes, ſeing Agrippas & his ſonne innocently put to death by you? Gæſar anſwered. Holde thy peace Ioſeph, I neuer loked for anye goodneſſe of Arippas and hys ſonne. Thou knoweſt not what they had wrought againſt my maieſtie, and how thei wente about to rebell. Thou haſt brent their bones with thy hands. Doeſt thou not know how I honoured him and his ſonne in Iewrye, howe I woulde not ſuffer mine armye to annoy anye of his Cities? I aunſwered. Yes, I knowe it was ſo, as your maieſtie ſaieth. Then ſaied he, but for all this hath Agrippas requited me again with euill. For what time as the nobles of Rome in Iewry went about to make me emperour, thinking me ſomwhat more mete to rule thempire then Vitellius: Agrippas perſuaded wyth thē that they ſhould not make me Emperoure, affirmynge that there was nothinge in me worthye, wherefore they ſhold promote me to that dignitie. And after when he came to Rome, he wente

from

from one bishop to an other, and caused them go to the hye bishop to accuse me of suche crimes as in my conscience I knewe nothinge at all. By this I perceiued that Agrippas heart was ful of rancour and rebellion, & therefore I iudged him to death. For vvhere as vvickednes is, there it is mete that condigne punishment should not be slackinge. And I put his sonne to death likewise. For the sonne of a traytoure ought not to liue vppon the earth, because that in his hart remaineth the vvorke of his father, being conceiued and borne of a rebellious sede. But I haue founde thes alwaies faithful and true, and therfore I commend my sonne to thy wisdome. With this, he commaunded my yrons to be taken away from me, and beinge released and at libertie, he set me honorably amongst the Princes and Senatours. Then saied I vnto him. Is not this a great dishonour vnto me, that I shoulde be deliuered from my bondes, and nevertheles the Israelites that be with me to be kept in prison still? Now ther-

therefore if I haue founde fauoure in thy sighte, and if thou wilte do anye thinge at my sute, loose the bonds likewise of al the rest of the Israelits that be with me: set them at libertye also, and thou shalt be assured that I wil be thy faithfull counsellour, while my life lasteth: and an enemye to thy foes, to make warre vppon them that assaile thee. Vaspasian graunted Iosephe his request, and willed them to be let at libertye, as manye as were prisoners with Ioseph. Shortlye after sente he Ioseph to his sonne Titus that abode at that presente at Alexandria in Egipt, to whome he writte concerninge Ioseph, in this wise. I send vnto thee here (my beloued sonne) Ioseph a prince of the Iewes, a manne of experience, trained in warre, in whome is greate wisdome: he shalbe thy father and faithfull counselour, thou shalt not do againste his counsel, nether one way nor other, for he is a wise man. Wherfore thou shalt reuerence and honoure

him

him accordinge as he is worthye, for the Lorde his God is with him, and beleue not rashly anye man that shall defame Ioseph vnto thee. Yea rather put him to deathe streighte waye, that will accuse him: for Ioseph is a faithfull man and a good counsellour: and who so is ruled by his counsell, shall haue prosperous successe in that he goeth aboute. Therefore when Ioseph shall come vnto thee, after he hathe refreshed him selfe a fewe daies of the labours and trauailes of the sea: then shalt thou prepare to take thy iourney againste Ierusalem to besiege it. And if the Iewes receiue the peaceably, and wil submit them selues vnder the Romain empire: then beware thou endamage them in nothing, but rather repair their cities, & let them be fre frō al tribute for the space of.ii. yeares: yet of this condition that thrise euery yere they sette a flagge with the armes of the Romaines vppon their wals, that is to say, at their thre solempne feastes,

when

when as all the Israelites are wonte to resort to Hierusalem, to appeare before the Lorde their God. Moreouer, they shall offer for vs euery feast a sacrifice vpon the most holy alter that is in Hierusalem. And if they refuse to make peace with thee, thou shalt vtterly race their townes, and whosoeuer is left aliue, and escape the swoorde: those shalt thou leade away captiue. If so be it they desire to haue Ioseph to be their king, we are content therwith. In any wise remember to be ruled by Iosephs counsaile: he shall be thy father, & thou his sonne. After this Ioseph departed from Rome, and came to Alexandria to Titus, who hearinge of Iosephs arriual, was wonderous glad, and al the auncient and wise men with him. For Iosephe was full of the spirite of wisedome, vnderstandyng, counsaile, valiauntnes, knowledge, and feare of God. Wherfore he went forth to mete hym accompanied with the captaines of the Romains armye, & receiued him with great honour. Then Ioseph deliuered

to

to Titus his fathers letters: Whiche Titus hauinge red, saide vnto Ioseph. What so euer my father hathe writ-ten in these letters, I would haue done thē by mine owne accord: but now that my father admonisheth me of the same I ought to do it the more. Wherefore remaine here with me and I will be thy sonne, and thou shalt be my father to rule and gouerne me with thy coun-sel. So Ioseph abode with Titus at A-lexandria a hole moneth after he came from Rome. Then consulted they to-gether to go to Ierusalem and besiege it, for Ioseph vnderstode wel inoughe, that this came of the Lorde, and that his vvorde could not be letted nor hin-dered. Titus therfore and Ioseph with him departed from Alexandria withal their army and pitched their tentes at Nicopolis: from thence they came by water to Thanisa: so forthe to Iraclea: and leauinge that, came to Pelisis. From thence they trauailed through the desert to Baale Iouim: after that to Dicron, so to Gaza, nert to Askelon,

then to Inboam: after to Iapho: and so to Cesarea. In these iourneis he wan Asam, Askalon & Iapho, withall their townes and castels lying about them.

December

The first yeare of the reign of Vaspasian, the tenthe moneth and seuenth daye of the same came Titus with Ioseph and his armye to Cesaria, a famous citye, built by king Herod. In this city he sotourned, vntil his hole host were come together, as wel of Romaines as of other nations, that were vnder the dominion of the Romaines, and came to aide them in the siege of Ierusalem. Therefore Titus armye was wonderful huge and puissant, wherewith he aboade at Cesarea til the could of winter was paste, and the moneth of Aprewe nye. The same yeare the ciuil warres grew and encreased in Ierusalem, for the Citizens slue one an other, withoute anye truce, reaste or quietnesse: no not in winter, when as warres were wonte to cease, but sommer and winter both, the warres neuer stinted betwene

Iulye.

Schimeon

Schimeon, Iehochanan and Eleasar.

For the Lorde the same yeare had sent amongste them of Ierusalem a tourne sicke spirite of giddinesse that the people were deuided into.iii.partes, whereof the first and best folowed Anani the priest, who at ỳ time had steined, vnhalowed & suspended his office of priesthode. An other part folowed seditious Iehochanan: ỳ third, most cruel Schimeon. So ỳ in the midste of Ierusalē was ciuill warres, and without, the Romaines army made roades from Cesaria euen to Ierusalem, by the meanes whereof no man durste go forthe for feare least he shoulde fal into the ennemies handes: nor enter into the towne to bring any necessaries thither. Anani being a perfite godlye man and seinge the common weale of Ierusalem, to be gouerned by the plesure of ỳ seditious, gaue ouer his third parte that stake to him to Eleasar his sonne, which was ỳ first author of sedicion, and he ỳ gaue the first occasion, ỳ was cause also of al the mischief that befell in Ierusalem,

and in the hole lande of Iudea. For he began a conspiracye againste the Romaine garisons, and prouoked Israell to rebel againste the Romaines and to lay hands vpon them. Wherfore there assembled vnto Seditious Eleasar, Iehudah, Chezron, Schimeon, & Chiskiahu yong men of the nobles of Ierusalem: & Eleasar with his companye toke the temple, and the courtes aboute it, appointing of his mē, some to be spies, some to kepe watch & ward aboute the tēple of the lord. But Iehochanan, who because of ỹ great resort of people vnto him, was stronger then Eleasar: he toke the market place and streates, the lower part of the city. Then Schimeon the Ierosolomite toke the highest parte of the town, whereby his men anoyed Iehochanans part sore with slinges and crosse bowes. Betwene these. iii. therfore was most cruel battail in Ierusalem, for the space of. iiii. daies, without ceasing or any breathing: & euery day very many were slain, so that the blud of the Iewes ỹ were slaine, ran euerye

where

where aboũdauntly through the mar-
ket place & ſtretes: yea, euen to the tem
ple of the Lord, like vnto a floude that
had come of greate ſhoures. And vnto
the threſholdes of the gates of the tem-
ple, the deade bodies ouerwhelmed one
an other by heapes, for no man buried
them. Iehochanan hauinge the middle
part of the town, had Schimeon on the
one ſide him, & Eleaſar on thother. But
Schimeon had the beſt place, frõ whẽce
he might anoye bothe Iehochanan and
Eleaſar. Eleaſar did alſo what he coulde
to endomage Schimeon. And Iehocha-
nã that was in the midſt, encõbred thẽ
both, notwithſtanding to litle purpoſe.
For Schimeons company ſlang ſtones,
and ſhot at them ſore: but when as Ie-
hochanans part ſlange likewiſe at thẽ,
the ſtones redounded again vpon them
ſelues. Thus amongſt theſe. iii. the ba-
tatle was ſore, and encreaſed euery day,
that all men were in greate terroure
and feare therof. Then aſſembled to
the temple much people of the prieſtes
and elders, beſechinge theſe inwarde

ennemies, not to pollute and defile the temple with their slaughters, and wer almoste al slain for their laboure. The same daye was slaine the prieste Agani and Iosua a prieste, bothe of the chiefest Prieستes, and Sechariahu the mooste faithful Prophet of the Lorde. Then had the continual sacrifice ceased, sire and thirtye dayes: for euer vntill that time was there some good men, or other at Ierusalem that offered alway sacrifice to the Lorde. But nowe when they woulde haue continued it, and the prieستes laye the sacrifices vppon the altare, the seditious woulde runne vpon them & kil them, that the prieستes bodies and their cattel, that they wold haue sacrificed, shoulde fal all deade to the grounde together. They that resorted also oute of the countrye to Ierusalem for deuocions sake, the seditious slue and vtterlye destroyed them that almoste no one of them was lefte alyue. Moreouer, the deade bodies of men laye caste in the temple, and that withoute noumber, treade vnder the

feete.

feete. Yea, the deade body of the priest, that was offeringe sacrifice, laye vpon the earthe together with his offering. And whan anye manne wouldе offer any sacrifice, straite waye one or other of the seditious would step to him and & kil him, that the bloud of the sacrifice and sacrificer should be mingled together. In so muche that the pauemente of the temple, being al of marble, was made so slipperye with the blonde & fat of them that were slaine, that no man could go vpon it without falling. And the priest should not soner lay hand vpon the sacrifice, but he was slaine: and strait an other dead body shuld fal vpō him: straunger and other: they spared none. So thus the deade bodies of the good & bad: clean and vnclean, wicked & vertuous, these & true man, laye one vpon an other, and their blond mixt together in the midst of the temple, without respect of anye man, what degree or condition so euer he wer of. Wherfore the fight & slaughter wart greate both in the towne and in the temple.

For whom soeuer the seditious ouercame: they set fire on their houses also, where throughe the fire tooke into the greate mens houses that were nye the temple, and into the store houses, whereas againste times of necessitie and besiegynges of the towne: were layed vp in store, corne, wine, and oyle, to the nũber of a thousand and. viii. hundred store houses, all filde ful of vitailes. For the Elders and other Godlye menne what time as Vaspasian was in Galile, thei made vp the doores of those garner houses, and laied in victuals into them sufficient for. ii. hundred thousand men for yere, and now in this one battail of the seditious, they were brente euerye one sticke and stone, which was a spedye cause of famin and honger in Hierusalem. At the same tyme also the seditious pulled downe and raced all the faire houses and goodlye buildynges, that there shoulde be no monument of anye noble house left to anye of the citizins of Hierusalem. So this you see at that time the Lorde visited the citizins

zens of Ierusalem, with foure kinde of plagues, swoorde, pestilence, hunger & fire: besides this, a fift also was added: the ruin and decay of all beautiful and gorgeous buildings. And wher soeuer a man turned him, there was nothing but desolation, pollucion (namely of the temple and all holye thinges) vproars, without al reast and refuge, no helpe, no succour, but euery corner of Ierusalem was ful of howling and yellinge: wailinge and wepinge, sobbinge and sighinge of women and childrē. Here should ye heare the roaring and groaning of wounded men, not yet thorow dead: there the mourninge and lamentacion for the Elders that then were slaine by the seditious: yonder children crying oute for hunger: to be short, most sorowful oppressiō of them that liued, done by the seditious. Such voices wer made euery wher: that happye and fortunate was he that before this daye died: and vnhappye and in a woful case were all suche as remained aliue to see this daye. Al these thinges

when

When Ioseph heard worde of: He tare my bearde with my handes, and cast ashes vpon my head sittynge in greate sorow vpon the ground, bewaylinge the miserie and calamitie of Hierusalem.

And this lamentation made Ioseph vpon Hierusalem, saiynge: Howe is the holy city layd waste, that was wont to be more happy and more renowmed then all the prouinces vpon the earth. How is the Citie that was heretofore in suche highnesse and dignitie, nowe brought vnder the foote throughe the sinnes of the citizins thereof: whereas sometime was the dwellynge place of the faithfull, nowe beare rule there such men as prouoke and stirre Gods wrathe agaynst it, and turne it awaye from their God, waistyng it as thieues. In the whiche sometime remained the brightnes of the Godheade, it is nowe become a by worde and a mockynge stocke to the enemies, replenished with bloud of wounded and slaine men. In stede of mirthe, gladnesse, reioysynge, harpes, and psalteries: is sorow, sighbyng,

byng, heart breakes, mournynge and penſikenes commen in place. Euen as heretofore the prieſtes executed the ſeruice of the Lorde in offering ſacrifices: ſo likewiſe now ſeditious perſons murther Godly and faithfull men. Where was wonte to be the dwellynge place of mooſte wyſe and prudente menne: nowe is it made a common hoſtrye of wicked murtherers and thieues. O Lord God of Iſraell, haue not aungels in tyme paſte come downe from heauen to earthe to fyghte thy battayles? haue not the floudes of the ſeas perſecuted them that perſecuted thee? hath not the earth ſwalowed vp them that diſpyſed thee? and the wyndes ſcattred aſunder, that made inſurrectyons agaynſt thee? and thunder from heauen deſtroyed thyne enymyes and ſtarres haue fought agaynſte thy fooes? What meanes thys therfore, and how commeth it to paſſe that thou hyddeſte thy face from vs? to whom haſte thou betaken the ſhepe of thy paſture? Loke vpon vs oure GOD, and behoulde

thy

thy people and enheritaunce, that thou broughtest oute of Egipt, with a mighty powre, and a stronge hande: with wonders and signes, leadinge them vntill this daye in thy faithe: take pitye vpon them in thy mercye, and extende not thy wrathe against thy seruauntes. Where arte thou Moyses the sonne of Amram? stande vp and se thy people and flocke of shepe, which thou keddest all thy life with thy wisdome: see howe Wolues and Lions teare them: see howe the Israelites are become foes of their owne liues & soules: Yea, wasters and destroiers are sprong vp of their owne selues. Beholde the people of God, for whose sake thou liftedste vp thy staffe ouer the sea, wherewith thou struckest and deuidedst it, ỹ it was made drye ground, so that the Israelites passed throughe and escaped their enemies. Remember thy prayer, when as in time of famin and lacke of foode, thou obteinedst for them meate from heauen, & at the same time when thei were wery of their liues for thirst,

thou

thou broughtest water out of the meste hard rocke. Come forth Aaron, moste holye preste of God, that diddest put thy self betwene the liuing and the deade, to tourne awaye the plague from Israel, and strokest the destroyer, that he should not come nie the liuinge. Arise oute of thy graue thou Phinees, that moued with suche feruencye: diddest reuenge the glory and maiesti of the lord God of Israel. Come and run through these seditions in thy fury, which murther the people of God & his prestes. Awake thou Iosua, that diddest throwe down the walles of Iericho, with the sound and shout of thy trompets, that the holy prestes helde in their handes. Come now and se thi people that thou madest to enherit manye nations, & to conquere most puissant kinges, howe they kil one an other, how they furder & helpforwarde the Idolater to rule & haue the dominiõ of thy holy lãd that thou gauest thy people Israel to enherite. Whye sleapest thou kinge David, awake and come with the sound of thy

Psal-

Psalterie and harpe, to singe the holy Psalmes. Aske account of thy swete wordes, ý are ceased from the mouthes of this people, and oute of all mennes mouthes, because of the maliciousnesse thereof. See howe their princes be transformed into ennemyes and destroiers: and do not as thou didst (good kinge Dauid) that diddest geue thine owne life for theirs, sayinge. Let thy hande (O Lord) be tourned against me, and against the house of my father: and do not fall vpon thy people to destroye them. Where arte thou Eliseus? come and see what thou canste do, if thou canste rescue the remnaunte of Israel, and finde them anye gap to scape at. Didst not thou by thy praier bring the power of the Sirians to a towne of defence, and preuailedste against them without dinte of sworde or battaile, and broughtest them downe, smitinge them with blindnesse, that they turned their enmity toward Israel into loue? In deede thou waste he that vanquishedst the Sirians by thy praier, that

they

they fled for feare of the same. Nowe therfore ye herdmē of Israell, assemble together & listen with your eares, and heare my wordes that I wil speake in your eares this day. Tel me, what is become of your praier ý ye haue made for the people of Israel, to defende and turne away from thē al wrath, indignation, tribulation, fury, & immissions of euil spirits: Howe is it ý now ye see not ý sāctuary turned into a vile sincke of blud: for ý dead bodies of priestes lie in the midst of it. The holy citye Ierusalē is become a straung citi, as though the name of the Lorde had neuer bene in it, and the sanctuary of the Lorde is in that case at this present, as thoughe the deuine Godhead had neuer dwelte therin, for the temple is tourned into a den of theues: a lodginge of seditious persones, a tabernacle of cruell murtherers. And who so flieth thither for refuge, there they be slaine: as the seditious haue murthered in the middest thereof Anani the hie priestе, and Iosua a priestе also, that were Princes

and

and chiefe priestes, the most reuerent emongest the people of God, whom ere this, kinges and nacions had besought and desyred theyr fauoure: but neuer cast their slain bodies in the middest of the temple. The nobilitie also of Hierusalem, the elders of Juda, and sages of Israell, whose frendshippe kinges and nacions haue sought, and desiered to make peace with: they lye now slain here and there in the middest of Hierusalem, are meate vnto the foules of the ayre, and beastes of the field, to dogges and Rauens, because there is no man to burie them. These died not for their offences, but because they found faulte with the Israelites when they sinned. Howe are they slaine in thee (O Jerusalem thou holie citie, renowmed thorow out the whole earth) all iust mẽ, all holie menne, whom the seditious haue gotẽ the vpper hande of, those helhoũdes and bloudsuckers that haue brought all these mischiefes vppon thee? Howe are are the priestes of the Lorde, and his Prophets slaine amongst those

holy men. For before the holy temple, was the Prophet Sechariahu, that iuſt and holye man buchered and murthered: yea, without al burial, nether was his bloud couered with earthe, but yet ſtil wandreth about and muttereth in the. The blud of Anani alſo and Ioſua the chiefe Prieſtes was yet neuer couered, which were bothe ſlaine in thy temple, as men be wont to kil theues: yea the bloud of the godly yonge men, and valeant men that would haue reuenged them, was ſhed alſo by the ſeditious like floudes of water. How are the harts of the people turned ſo auckwardly, that they wil heare no admonicion of iuſte men? But are like vnto blockiſhe images, that neither ſee, nor heare, nor yet vnderſtand any thinge. All beaſtes be they neuer ſo brutiſh, al plantes, and thinges that growe vpon thearth, withſtande them that inuade them to do them iniury, and endeuour to auoid the force of their enemye: but thy children ỹ thou kepeſt within thee, are chaunged into ennemies, and one

brother murthereth an other with the swoorde. Where is now thy valeauntnes, thou that neuer wouldest bow to beare the yoke of the gentils vpon thy shoulders: but hast cast away the bondage of the Egiptians, Philistines, Aramites, Assirians, Chaldeis, Persians and Medes? Where is the strengthe that God gaue to the Chasmonaites, that with a verye smal companye defended thee, and preuailed againste the huge and puissaunte armye of the Grekes: destroyed the stout souldioures of Babilon: vanquished the mightye armye of the Persians, slue Kamitiarus and Antiochus, and pursued their armies, making great slaughters of them, and filling al places ful of dead carcases of the gentils. They would not be ruled by sinners, but vētred thē selues to die, offring their liues, not for their sonnes and doughters: but for the sanctuarye of the Lord & his temple, leaste it shuld be polluted with the idols of the gentils: Wher remaineth now the rod of god, that holy rod that budded & blosso-

med

ined in the daies of gladnes: Nowe is both the sprigs withered and the rod it self also. The rod of faith is withered, the rod of the kingdom, the rod also of thy people, frō whome the holy law is taken away, nether is ther any man ỹ can tel where to draw any waters of ỹ heauenly mercy. Alas the merciful mē that haue bene in times passe to their brethrē both aliue & dead: how are they now turned into mosse cruel tirantes, & haue mercye of no man: Where is the multitude of their mercies, wherwith they were wōt honorably to bury their dead: Now the corses of their dead bodies couer the face of the hole earthe, & there is no body wil vouchsafe to bury thē: yea, they ỹ wold, cā not be suffred, but straitwaies cometh other to thē, & kils thē before they can do it, so ỹ they also die & lie vnburied, & are strowed about here & there in the fields: Such is the guise in the now a daies, nether ỹ father to bury the sōne, nor the sonne the father: the seditious watch so diligently those that be dead, least any man

ſhould bury them: which if they do, thei are alſo ſlaine by them, and lie vnburied them ſelues. The temple of the lord that is in thee, and was wont to ſmell ſwetelye of ſpices, anointmentes, and perfumes: How is it now choked with cartan donge, and moſt peſtilēt ſtenche of dead bodies & bloud of the woūded: Thy ſtreates are ſtrowed full of deade men, ſome run throughe with glaues and iauelines, and other dead for hunger: yea, they that remaine yet aliue in the citye, are as good as deade alſo, and maye be taken for no leſſe. For they are wearye of their liues, becauſe of the peſtilente dampe of the deade bodyes, whiche alſo hathe bene the deathe of manye, and hathe caſt many into moſt daungerous diſeaſes. This may worthelye ſeme to be it that Dauid the annointed of the God of Iacob, the pleaſaunte and ſwete muſicall Poet of Iſraell, ſpeaketh of: Lorde the gentilles are comen into thine inheritaunce, they haue polluted the tēple of thy holines. And woulde to God it had bene gen-

tils

tilles that thou haddeſt brought vppe, nouriſhed and exalted to do this dede, to rebell and ſinne againſte thee, and to pollute thus the holye temple that is in thee. For in the maliciouſneſſe of an ennemye, a manne finedeth the halfe of his comforte: but in the malice of a frende, there is no comforte at all. Yea, the verye children that thou haſt bred, brought vppe, and promoted: the ſelfe ſame haue ſtuffed the tẽple of the Lord that is in thee with vnburied carcaſes, euery manne killinge his neighboure: and the ſeditious ſuffringe no man to burye them, but ſleainge all that attempte to beſtowe anye ſuche benefite vppon the deade, in ſuche ſort, that they fall deade vppon the corſes which they woulde haue buried: & by that meanes bothe the corſes lie caſte oute in the fielde, no better then the carcaſes of brute beaſtes that be founde in deſerte places. Yea, the iniquitie and crueltie of thy citizens O Ieruſalem is grown ſo farre, that they were not contente, onlye to kil their neighbours: but they

muſte alſo bewe their bodies in pieces, for els they thought thei wer not ſufficientlye reuenged: although that in ſo doynge, manye tymes the ſtenche of the deade toke worthye vengeaunce againe of the liuynge, by caſtyng him into vncurable diſeaſes. All whiche euils are come vppon thy children becauſe they haue forſaken the lawe of the Lorde, and haue traungreſſed hys couenaunt that hee made wyth their brethren, becauſe alſo they haue ſinned againſte the Lorde GOD of their fathers, in ſheadinge the bloude of inſt menne and innocentes that were in in thee, euen in the temple of the Lord. And therefore are our ſorowfull ſighbynges multiplied, and our wepinge daiely encreaſed, for that we haue bene the cauſe of all theſe euils that are befallen vs, and are not yet ended. O Lorde our God, our ſinnes are gone ouer our heades, and the wicked actes that we haue committed in thy ſight, are innumerable. The Lorde our God is righteous, it is we that haue rebelled

led againſt his will, we haue prophaned and vnhalowed his lawe, we haue broken his couenaunt. And euer the more that his Wrathe enkindleth againſte vs: the more haue we traunſgreſſed againſt him. Wherfore to hym belongeth iuſtice & iudgement, he hath worthelye poured the furye of hys diſpleaſure vppon vs: to vs onelye belongeth ſhame as wee haue abounddauntly at this daie. But he will once turne againe, and haue mercie vpon vs, vainquiſhe all oure ſinnes, and caſte theim all into the deepe bottomes of the ſea.
So be it.

After theſe thinges, the thirde daye of the firſte moneth in the firſte yeare of the raygne of Vaſpaſian, Titus his ſonne toke muſter of his men in the plaine of Ceſaria, to knowe the certain number of theim, which he had not

not done afore sence his fathers departure: and he founde them verie manye, in so muche that they almost semed to couer the earth. This done, he toke his iourney from Cæsaria with his power, and came to Samaria, where the Citizens receiued him with great ioye, and did him much honoure. Wherefore he spared them, and did them no harme.

From thence he came Aielona. xxx. furlonges from Hierusalem: there he pitched his tentes, and leauynge them there, toke fyre hundreth horsmen with him, and came to Hierusalem to viewe the towne, to knowe what height the walles were, what strength there was in the towne, specially of the seditious of whom cuerie where great rumoure was: finally, to receiue peaceably all such as were desierous of peace. So as he came to the wall, he saw no manne nether go out nor in: for the gates wer shut vp, & the seditious had laied an ambush without ỹ towne to trappe Titus, who went somewhat before accompanied with a fewe, the rest folowynge a pre-

ꝑzetye way behinde. Whiles therfoze he was in vewing the walles, the seditious issued out of their ambushe that they had layed nye vnto Aielonia, and set vpon the back of Titus men behind. Then issued an other sozte out of the towne, so that they had Titus betwene them, and runnynge vpon him, seperated him from his men, and enuironed him on euerye side, where they slue. lx. of his men, and might haue slaine him also, saue that they coueted to take him aliue. Titus seinge him selfe beset, and forsaken of his own men that thought it was impossible for him to escape, perceiuyng also that they went not about to kyll him, but to take him aliue: moze ouer, that he could in no wise escape except he woulde make an irruption and runne through their bandes: he toke a good hearte vnto him, and valiauntly brake throughe, sleaynge whomsoeuer came in his waye to laye holde of him, and so escaped. If they had entended to haue slaine him, they might haue done it: but beinge desierous to take him a-

liue

liue (as is saied) they abstayned from strikynge hym, and so they losse hym. And GOD wouldo not deliuer hym into their handes, that by hym hee myght scourge Israel. But the Iewes seinge hym to be thus escaped, repented sore that they hadde not killed him, saiynge one to another: What meant we that we killed hym not whyle wee might? it is yll handeled of vs. Therfore they pursued him, hurlinge and shootinge after hym with engines of warre, but they coulde not ouer take him: for God preserued him, that hee might afterwarde deliuer Hierusalem into his hands. So he returned to Aielona, and perceiued the heartes of kinges to be in the handes of GOD. The nexte morowe brought Titus all hys armie to Hierusalem, determininge to encampe hym selfe vpon the mount Oliuet: wherefore he firste spake vnto his souldiours in this wise. This daye ye go to fyght against a most mightye nation, whose warriers be strong as lions, valiant as liberdes, and nimble as

fawnes that run in the mountaines, to ouerturne chariots and such as sit vpon thē. Now therfore take good harts vnto you, and be courageous: for so it standes you in hande. Doe not thinke theim to be like the nations that heretofore ye haue had to do withall. I my self haue experience otherwise of their vallauntnes and sleightes of warre.

This saied, he marched in araye mosse strongly, that they shold not be scatred asunder, and gaue them charge, specialye to the valwarde to take heede of stumbling vppon Welles or Cesterns, whereby they might be hindred, for as yet the daie was scarce broken: and besides that, Titus had knowledge howe the Iewes fearing of his comming, had digd secrete trēches & pitfals. Wherfore to auoid thē, he led his host by ẏ mount Oliuet, in which place it neuer came in their mindes to digge. Therfore when he came to the mount Oliuet, he encamped there againste Hierusalem, ryght ouer agaynste the Brooke Cedron, that ran betwene the citie and the hyll,

and

and many times ranne very shalowe. Titus campe was about fyre furlongs from the towne. The next morow thei of the towne seing Titus to be encamped vpon the mount Oliuet, the capitaines of the seditious with their companies assembled together, and fell at agrement euerye man wyth an other, entendynge to turne their crueltye vppon the Romains, confirmyng and ratifiynge the same attonement and purpose, by swearyng one to an other, and so became peace amongst them. Wherfore ioynyng together that before were three seuerall partes, they set open the Gates, and all the best of them issued out with an horrible noyse and shoute, that they made the Romayns afrayed withall, in suche wise, that they fled before the seditious, which sodainlye did set vpon them at vnwares. But Titus seinge his men flee, rebuked them saiinge: Are ye not ashamed of this timerious cowardnes, when ye are so many and a hundreth for one of thē? What ignominye is it, so manye to be repul-

sed

led of so fewe: Wherwithal Titus stated them, and brought theim manfullye to withstand the Iewes, so that very many were slayne on bothe sides. But the Romaynes were not able longe to abide the force of the Iewes, albeit that Titus wyth his elect and most valeant Souldiours did manfullye keepe their grounde and neuer reculed. Titus also laboured to encourage the rest to fyght but they were so dismayed that they wiste not what to do. For to forsake Titus they were ashamed, and to resist the vyolence of the Iewes they were not able. Notwithstandyng Titus and his companye made their partye good against the Iewes, who at length left the fielde, and withdrewe them selues toward the towne. Then Titus being wroth with his souldiers that they had fled frō the Iewes, saied vnto thē: Shal I not be auenged of these Iewes: shall so fewe of them put vs to flight, not able to stande in their handes: and will ye flee or recule, seinge mee abide by it: The next daye Titus toke all his army saue

saue a fewe that he left in his campe to kepe the baggage, and wente downe the Mount Oliuet, settinge his men in battaile ray euen against the gates of the citty. Then exhorted he the to playe the men, and although they were come downe the hil, yet they should not feare the Iewes, for their cãpe that they had left behind them: for the broke Cedron (saithe he) is betwene oure campe and the Israelites, with these wordes they were encouraged, and determined to encounter with the Iewes vnder the walles hard at the gates of the citye, trusting to the sauegarde and defence of the brooke Cedron. The captaines of the seditious likewise vsed pollicye: For they deuidinge their men, sente one company to passe sodenli the broke Cedron, to inuade and spoile the Romaine campe that were lefte in the Mounte Oliuet. These therfore wente and foughte with the Romaines vpon the Mounte, and droue them oute of their campe. Titus lokinge behinde him, and perceiuinge that the Iewes

had

had gotten ouer the broke and were in hande with his menne, he was wonderfullye afraide, seinge him selfe so enuironned with battailes on euerye side. They within the towne when they sawe their felowes once at the mounte Oliuet, they opened the gates, issued withall their power that was left in the towne and encountred with Titus, where he had set his men in arraye ouer againste the gate: where thei made a great slaughter of the Romaines, whiche striuing to auenge the shame gottē the dai before fled not, but stucke to it hard. The Iewes also toke hart vnto them, & fought manfully, bet downe the Romaines, that at lengthe they toke thē to flighte toward ỹ moūt Oliuet, and in their flight many of thē were slaine of the Iewes that pursued the chase. Vpon this diuers of Titus souldioures seinge them selues beset both before and behind, coūseled Titus to flee with them vnto the mountains to saue his life, least he should be slain by the Iewes, and they all together

with

with him. For thou (saye they) arte a greate Lord of many kingdomes, and God shal one day bring thee to the imperial crowne of our Lorde thy father. Nowe therefore if thou shouldest be slaine of the Iewes, we are al but dead and what good should thy deathe do other to thy selfe or to other to be slaine like one of vs: Yet Titus would not be ruled by them, nor receiue their counsel, but kept his ground boldly without once turninge his face, sayinge: I vvill chuse rather to die vvith honoure, then to liue vvith shame And with that he rushed vpon the Iewes that were nye him, and drue them to recule. When the Iewes that had enuironned the Romaine campe, sawe that: they lefte the Romaines and came flocking about Titus by routes, assaillinge him on euerye side, endeauringe also withal their might to ouercharg him: wherthrough, in that place was a sore and vehement fight, and muche people slaine on both parties: yea, Titus scapt narowly from being slain in that fight

and

and he had dyed in deede, if certaine of his valeant souldiours had not returned vnto him, and rescued him oute of the Iewes handes. That day were the chiefe of Titus souldiours slaine. Then the Iewes retyred to their place at the walles side. Thei also that went to the mount Oliuet, returned homeward by the broke Cedron. The Romaynes seinge that, pursued them, wherupon the Iewes tourned againe vppon the Romayns, who fled by and by. Thus the Iewes put ỳ Romayns to flight thrise vpon one day.

IT came to passe thē, that the external warres pansed, and internall ciuill warres reuiued most terribly amongst the seditious at Hierusalem. For vpon the firste daye of the hye solemne feast of Pasteouer, captaine Iehochanan and his menne came into the temple of the Lorde, where he was honourablye receiued of the priestes and Elders, with the rest of the comminaltie. And when thei were within, they cast of their vpper garmentes, vnder which thei were

armed with coats of fence & swords tied to their thighs. After that they beset the dores & laid hold of the priests: slue thē & the people also, their hearts was so cruelly bent against their brethren, nether regarding the reuerent countenaunces of olde men, nor enclining to the praiers of them that besought thē: without sparing ether wemen or children, no not the suckinge babes. This done Iehochanan stode vp & opēly protested that nether Schimeon nor Eleasar, nor any of the reast of the captains of the seditious, nor any manne elsse shoulde haue the soueraintie in that citye but he. The other hearinge that Iehochanan had wrought such displeasure to the people of God in the temple, rysse together and slue very many of Iehochanans part, but in the meane season, what of thone parte, and what of the other, the Israelites wente to wracke, and were slain in great nomber. Tidinges came to Titus how the Iewes conspired against them selues, and slue one an other daily: wherat he

reioy-

reioyſed greatly, & came with his hole hoſte to the town: where he found certain Iewes without that had fled because of the rage of the ciuill warres. Whē they ſaw Titus, they came & beſought him to enter the town and deliuer them from the crueltye of the ſeditious, & they wold be his ſeruantes: for theſe warres had made thē almoſt wearye of their liues. Yet Titus gaue litle credit to their tale, although they made manye wordes to perſwade him that it was true. For he remembred howe within three daies afore, he ſawe the Iewes fighte againſte him egarlye al with one accorde, ſo earneſtlye one reſcuing and defending an other, that no diſcorde appeared to be amongſt them. Wherfore he wold not beleue their wordes, in that they required ſuccour and offred to yeld. And as they wer thus debatinge the matter, ſodēly they heard an vprore in the town, and wonderful hurliburly, ſome cryinge. Open the gates, and let Titus come in: other cried ſhut the gates,

& let not the Romayns come in. Then certaine vppon the walles called vnto the Romayns to make spede and come vnto the towne, they would open them the gates that they might enter in, and deliuer them from the tyrannye of the seditious, least they should be all slayne by the handes of those ruinous and cruel seditious persons. The Romains therfore ranne to the gates, and when they approched nye the Walles, and were come within daunger: the Jewes hurled stones from the walles, & shotte arrowes at them, sleaynge very many of the Romayns. The other Jewes also that were without the towne, and had besought Titus to deliuer them frō the hands of the seditious: began to assayle the Romaynes that wer gon to the walles with suche force, that many of them they slew, the residue they put to flyght, & the Jewes folowed the chase almoste to Aielona. Then the Jewes mocke & flouted the Romaynes calling them freshe water souldiers, men of no experience, and innocent fooles that ne-

ner

ner sawe the traynes of warre before: clappyng also theyr targetes and shakyng theyr swordes agaynste the Romaynes in mockage. The Romayne captaines seing these thinges, thei toke greate disdayne at the matter and in a great yre would haue turned back vpō the Iewes again had not Titus caused the retreate to be blowen. Upon this Titus assēbled al his counsailours, captains, and souldiours together, and said vnto them in this wise. I haue a sufficient trial, and vnderstand wel inough your valiantnes & courage (most worthy men & deare souldiers) whych farre palleth the strēgth & māhode of al other nacions: & not onely in this most excellēt vertue do ye excel: but also in knowledge and sleightes of war, in wisdome & forecast ye haue ben chief of al other. Now therfore brethre & frends, I marueil not so greatly at the Iewes subtilitie & craft in their swearing to you for the persuading of a thing, & after kepe not their oth: but this semeth wonderful to me, that ye suffer your selues styl

to be disceiued of them, & to be slaine by their wiles. For al ỹ wit ye haue, could not deliuer you out of their snares, but now yet again the .iii. time ye haue approched ỹ wals, & this is the .iii. time ye haue ben slain for your labours. And al this cõmeth bicause ye wil not be ruled by me, but transgresse your generall & lords cõmaũdmẽt. But now mi bretherẽ take hede what ye do herafter, it becometh you not to rebel againſt mi words which yet ye haue done oftẽtimes. Do ye not remẽbre a certain noble man of our coũtry in ỹ wars of Augustus Cæsar against the Persians, how he put his own son to death, bicause ỹ contrary to his fathers commaundemẽt (who was grand captain of ỹ army vnder Augustus) he had fought wᵗ his enemies: yea, although he kild iii. Persiãs. But what speke I of once? ye haue oftentimes set lite by my cõmaundemẽts, skirmishing dayly with the Iewes, & that without al discretiõ, rashly, & out of order: wherthrough your cõflicts can haue no good successe. If you cõtinue these maners, it

shal

ſhall redowndе vnto your owne diſho-
nours. Wherefore it were better for
you to leue of this, and lay away your
pryde, contumacye, and ſtubburu-
neſſe: whiche if ye dooe, thinges ſhall
be in better ſauegarde. Muche more
ſpake Titus to his men, rebuking them
ſharpely, not mencioned here, but de-
clared at large in the volume that wee
writ vnto the Romains. When he had
ſaid, his princes and captains fel euery
one proſtrate to the earth, & beſought
him of pardon for their raſhnes in that
they had ſo vnaduiſedlye and without
order againſt his mind encoũtred with
the Iewes. Then Titus taking pitie of
thẽ, pardoned them, requeſting thẽ to be
ware herafter ỹ they cõmitted nothing
againſt his cõmanndmẽt nother in word
nor dede: & ſo doing, thei ſhold haue his
fauour, & auoid his diſpleſure & daũger
of deth for the cõtrary. But if thei refu-
ſed to do it, whatſoeuer he wer ỹ ſhold
trãſgres his cõmaundmẽt, he wold not
ſpare him, but put him to death, & geue
his body to be eatẽ of ỹ fouls of thayre.

They

They aunſwered all with one voyce: We are content with theſe condicions, and wil do what ſoeuer thou ſhalt cõmaunde vs. After this Titus conſidering howe earneſtly the Ieroſolimites were ſet one againſte an other, howe they were become ſuch cruel and mortal enemies, that eche of them conſpired others death: he cauſed the pittes, ceſterns, and trenches that were about Jeruſalem to be damde vp and ſtopte with earthe, that the waies mighte be leuilled for his army. That don he encãpt him ſelf nearer the wals. Againſt whiche attempte the Jewes iſſued not out of the towne after their accuſtomed manner, to put them backe from the walles. For Schimeon was otherwiſe occupied, he had enterteined ten thouſande men of the beſt of the ſeditious Jewes, and ioyned him ſelfe to Iacob the Edomite, captaine of.xx. thouſande Edomites: with whome he had made a conſpiracy vtterly to deſtroye captaine Iehochanan. And ſettinge vppon him, they cõpelled him to flie into the courte

of the temple: where he remained in ỹ gate of thentrance of the temple with eight thousand and.iiii. hundreth good men of war, al wel appointed in tacks. Eleasar also was against him, and toyned with Schimeon becomming an enemy to him that before had saued his life: and so they both together assailed Iehochanan, neglectinge the defence of the towne. By this meanes the Romaines encamped them selues aboute the walles at their pleasure, raisings toures, and castinge trenches to plante their iron Rammes vpon to batter the wals. The cõmon people of the Iewes, that were vnder the rule and gouernment of the three seditious captaines, namelye Schimeon, Eleasar, and Iehochanan (which although they were ill inough al: yet the tiranny of Iehochanan far passed Schimeon, & Schimeon was far worse then Eleasar: thoughe Eleasar was the head author and firste beginner of sedicion in al Israel) were amongst them as sheepe redy to be killed. For the forsaid seditious captains,

flue

slew the people at their pleasures, and deuided them into bandes, casting lots vpon them who should haue which, so that one had anothers men, & another man his. And this did they not onelye with their owne men, but also with al the rest of the people, in suche wise, that when the Romains made any assault, then ioyned they together as one man to resist the Romayns, & whē they had geuen them a repulse, then would they returne to their cruel warres, & fal together by the eares among them selfes. Extreme and dreadfull was the ciuyll conflict at that season betwene the thre foresaid captains: and so sore, that the blonde streamed downe the chanel out of the gates of Hierusalem, like as a broke that runneth out of a fountayne and well springe. The Romaynes seinge it, were moued with much pitie, ỹ they wept bitterly. But Ioseph ỹ was amongst thē was striken with so great heauinesse, that he burst out into a sorowful lamentation, liftyng vp his woful voyce in this wise.

Alas

ALas alas Ierusalem, the citie of the great kinge, howe shall I now call thee at this daye, or what name shal I geue thee? Sometyme thou wast called Iebus of Iebusæus that builded thee first in all thys lande. After that thy name was Zedek, that is iustice: wherupon thy kinge Iehoram was called Malkizedek, for hee was a ryghteous kyng, and because he raygned in thee wyth iustice, therefore was thy name Zedek. Then ryghtuousnesse hadde his abidyng in thee, and thy bright starre that shined in thee, was Zedek.

Moreouer, in his time was thou called Schalem, as the Scripture witnesseth, and Malki zedek king of Schalem, and that because the iniquitie of the people that dwelte in thee was then fulfilled. For at that tyme chose Abraham oure father (of worthye memorye) to worship god in thee, and to take thee to his enheritaunce, to plant in thee the rote of good woorkes. Wherupon the tabernacle of God remayneth in thee to thys daye: as it was reuealed vnto the same

ſame our father Abraham. In the (ſay I) is the ſanctuarye of the Lorde. For in that place did Abraham binde his onlye Sonne, vpon the toppe of one of thy hilles, that is called mount Moriah, holy and halowed: and therfore art thou called Ieruſalem, becauſe oure father Abraham (of famous memory) called the place of thy ſanctuary Adonai jireeh, the Lorde ſhall ſee. Then thy late name beinge Schelem, this ioyned to it, made it Jreſhalem. For the Lord God ſhall behold the place of thy ſanctuarye, at what time as it ſhalbe Schalem, that is pure, vncorrupte, without lacke or ſpot: but whē ſo euer it is polluted and defiled as it is at this daye, then wil he turne awaye his face from it. Furthermore thou arte alſo called Ieruſhalaim therfore: becauſe that who ſo vnderſtande the dignity and worthineſſe of the place wherin thy ſanctuary is: ſhall bid the angelles of heauen, to teache in it the doctrine of the holye ghoſte, and the ſpirite of wiſdome and vnderſtanding, wherwith litle childrē

and

and the vnlearned in thy lande may be made wise. He also that ministred in thy temple, had on a garmente of.iiii. coloures, Skarlet, Violet, Wisse, and Purple. Skarlet in respecte of the heauens that be aboue the firmamente: Violet and Wisse coloures (whiche be made of flare) because of the earthe of which they come: finally purple in respect of the sea where purple is gotten. Therfore when as the priest came into the temple to minister apparailed in these.iiii. colours, he saide before the almighty God: I come to presente my self here in thy sighte (O Lorde of the world) in.iiii. kindes of coloures, that do representhe partes of thy worlde, and in suche wise do I appeare before thee, as though I shoulde bring all the hole world into thy sight. Moreouer, ỹ foresaid apparail was garnished with pure gold and precious stones, after ỹ likenesse of the tribes of the sonnes of Iacob, who was called Israell: that in that garment he might haue the soueraintye before the angels that be aboue

and

and by them prevail to bringe the ver-
tue of the holy ghost, by the which they
should obteine wisdome that dwell in
thee, and prospere in their study and
faith, that they mighte haue wisdome
and vnderstandinge together. Hys
loines also were girded with linnen
sloppes, wherewith he couered his se-
crete partes. for it becommeth priestes
most of al other persons to be shamfast
and bashful, specially when he should
minister in the two sanctuaries. For
there are.ii.sanctuaries, the vtter and
thinnar, which is the sanctum sactorū
or the holiest of all. In the vtter, the
priestes minister as the hie priest com-
maūdeth thē: but into ỹ inner, ỹ is the
sanctū sanctorū entreth no mā, saue ỹ
hie priest only, & that but once a yeare.
For in it was the arcke of the cone-
naunt of the Lord, in the which were
laid vp the.ii.tables of the couenaunt ỹ
God made with the people of Israell
in the mount Sinai. There is also the
rod of Aaron that florished & broughte
forth leaues. All these were in the first

temple

whiles it was yet standing. Ouer against that sanctuary, were .xiiii. stairs or steppes vpon the which apeared the miracle to kinge Chiskiahu. And thou Ierusalem at that time was stronger then other cities, Lady of al prouinces for greate kinges and princes builded thee. Kinge Herode much exalted thee, raising thy walles on height, & besides that also, defenced thee with an other wall, that he named Antochia of Antiochas a Romain, who liberally gaue much mony toward the repairinge of the ruines & decaies that were in thée. How commeth it to passe therfore that thou art brought thus lowe: the gentils haue the rule ouer thee now and besiege thee, racing thee, & casting thee down (yea, they are now in ỹ midst of thee. Wo be to vs for our sinnes, for ỹ hautines of thy strength is dashed, thy sanctuary is troden vnder the fote, and made a sinck of the bloud of slain persons. Drinke now of thy cup O Ierusalem with thy daughter Sion, drinke I say the cup of veration and griefe together

Antochia

gether with her: for yet the time shall come, that visions shall be reuelled and redemption also it selfe, that thy children shal retourne to their coastes, with the healthe of their redeamer. Then shalbe the time of frendshippe, and then shalt thou drincke the cuppe of health and consolation. After this, Titus wente to bewe what waye he might best assault the citye, and as he deuised with him self, he espied a plain on that side where the sepulchre of Iochanan the hie priest was, whereas he stated a whyle, and sent one of his captaines that were there with him called Nikanor, to common with ỹ Iewes that were vppon the walles, to moue them to peace: willing him to say thus vnto them: Frendes, my Lord Titus is desirous to spare you and to make a league with you, that ye mighte be at quiet and oute of this daunger of destruction. And if you be so disposed to consent thereunto, Titus shall make a league with you yet before night. Nikanor wente and spake with the people

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ple in such wise as Titus hadde willed him. The Iewes gaue him no word to answer, but held their peace: wherfore Nikanor spake vnto them againe, and as he was talkynge vnto them, one frō the walles stroke him with an arrowe and killed him. Wherat Titus was exceadyng wrathe that they should shout at his captaine offerynge theim peace, and his death grened him marueilously. Wherfore he commaunded ladders brakes, slynges, yron rammes, and other engins of warre to be brought to assaulte the towne. So the souldiours brought an yron Ramme to batter the walle, and planted it vppon a mounte accordynglye. The Iewes seinge that were sore afrayed, wherfore the three capitaynes of the seditious fell at one, and openynge the gates, issued out, and beat the Romaynes from their pieces, and engyns that were nowe ready addressed, settynge fire on them and burnyng them, the ram, slings, & al thother engines, a few excepted, which Titus & his men saued from the fire. In this cō-

flicte the men of Alexandria, that ſerued Titus, behaued them ſelues like tall fellowes in the reſcuinge of the ſlinges from the Iewes: yet the Iewes preuailed: and gate the vpper hand of them, till Titus came with a ſtronge power of picked men, to ſuccoure the Alexandrians, whereas twelue of the ſtoutest Iewes were ſlaine. In the ſame ſkirmiſhe Iehochanan a captain of the Edomites, that came to aide the Iewes was ſlain, by an Arabian, that came behinde him, and ſtroke him with an arrowe, whiles he was talkinge with the Romains that had entreated him to come vnto them. For whome the Edomites mourned, and lamented ſore, for he was a good man of warre. The nexte nighte certaine of the ſeditious, chiefly of Iehochanan and Schimeons companye, iſſued oute and came to the three wodden towers that Titus hadde erected before the Walles, and ſette a greate Garriſon of valiaunt Souldiours aboute theim to defende theim, and to viewe al-

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so the toune oute of them to see what the Iewes dyd. And whosoeuer were nye the toures, those the Iewes slew, the other fled to Titus campe. But the Romayns that were within ỹ towers wiste nothing of the matter, trustinge to them that were set about the toures for theyr sauegarde: and therfore slept all the night. The Iewes after they had slayne the Romayne watche and put them to flyght, they came to the toures wyth salwes, and cut the feyt a sonder so that they fell sodenly together wyth them that were wythin them, whyche were very manye and slewe them euery one. Titus hearynge the alarme and the crasshing of the fallyngs of the towres, was sore afrayed and all hys hole armye: and not knowing what the matter was, they durst not sturre toward it: so the Iewes returned clere into the toune. On the morowe Titus brought his hole power to the walles, and whyles the Iewes were at their cõtenciones in the toune, he addressed an other Iron Ramme

wherwith he sodenlye strake the vtter wall and battered it through: wherupon, the people that warded that wal wer fain to get them selfes within the sauegarde of the seconde wall. Then Titus commaunded his souldiers to race to the ground that wal that he had pearsed, and to carye alwaye the stones thereof, that they shoulde be no let nor hinderaunce to his men. This was the moost substanciall and strongest wal of al, thicker then bothe thother, and was builded by Herode. The Romaines labouring earnestly in the defacing of the vtter wal, were slaine in great noumber by the Iewes from the middle wall, before they coulde finishe their purpose. The chiefe of the Iewes perceiuing that Titus had not only taken, but also quite pulled down the vtter wal, & howe there was now but two walles left about the towne: it went to their hartes and made them loke aboute them: therefore began the seditious now earnestlye to thinke of vnity and concord amongst thē selues:

so then they deuided the town amongst them into three wardes. Iehochanan was appointed vnto that warde that is on the Northe parte of the temple, beside the Antochia. That parte of the town that was toward the tombe of Iochanan the highe priest, was attributed to Schimeon. To Eleasar was committed the keepinge of the wall. These erhortinge one an other to playe the menne, did valeantlye resiste the Romaines: so that the conflictes then, began to be sore and hard. The Romaines for their renowm and fame, laide on loade: and the Iewes againe stucke stiflye to the defence, seinge their ende at hande if they were slacke. Titus nowe and then erhorted his Souldioures to playe the menne, promysinge them that woulde valeauntlye gene the onsette vppon the Iewes, aboundaunce of golde, siluer, and muche honoure withall. Then stepte forthe one of his souldiours named Longinus, and put hym selfe amongste the routes of the Iewes that

were issued out of the toune, where he slew a couple of the chiefe of them, and streyght recouered hym selfe, agayne wythin the araye of the Romaynes. But the Iewes shrinkt not frome the Romaynes: for they were in a feruent rage and a wonderfull disdayne: and to further they^r courage, Schimeon came vnto hys men and cryed vpon them wyth a loude voyce saynge: For the reuerence of God, frendes, flye not thys daye: who soeuer dothe flye, let hym be sure he shall dye for it, and hys house destroyed. Titus also admonyshed hys to kepe they^r araye and not to geue back to Schimeon. Then wente he hym selfe to that parte of the toune where Iehochanans warde laas, there he caused an Iron Ram to be planted and bente agaynst the wall, (for there was a large playne). There was at that tyme in Ierusalem one called Kantor, who gat to hym a company of the seditious, and shote frome the walles into

into the Romaynes armye, where he slewe very manye, compellynge the reste to retyre, he wyth nyne other tale felowes whereof he was the Decurian defended one part of the toune. Nowe as the Romaynes bended the Ramme to batter the wall, Kantor cryed vnto Titus. I beseche thee my Lorde Titus, be mercyfull of thys moste famous Citie that is almoste bete doune all redye: do not deface it vtterly, but take pitye of the sanctuary that is in it, and destroye not the habitacion of the Lorde God. Titus at hys requeste commaunded hys men to staye and to leaue of batterynge the wall, then sayed he to Kantor. Come forthe hyther to me and thou shalte saue thy lyfe, I wyll pardon thee, thou shalte not be destroyed. Kantor answered, I wyl see if I canne perswade these my felowes to come wyth me. But he dyd it vppon coloure, for none other cause then craftily to tryfle out time, to make Titus to leaue of the

assaulte for a while. So he spake vnto his fellowes that knewe his minde that the Romaines mighte heare; Let vs go downe and flye to the Romaine armye. Then they drewe oute theyr swordes and made as thoughe they wouldе kill him, strikinge vppon his harnes, and he fel down to the ground in the sighte of the Romaines, whiche were ignorаunte of his disceite. Then one of the Romaines let flie an arrow, that wounded Kantor vppon the face, and glauncinge from him, slewe an other that stode by him. Then Kantor cried oute. What do ye? will ye shoote at vs that desire to be at peace with you, whiche ye graunted your selues, and nowe will breake your promisse that ye made vnto vs? Is this the rewarde my Lorde Titus that thou rendrest me for goinge aboute to flye vnto thee? that thy souldiours shal shoote at me, hearinge me to require condicions of peace? Nowe therefore my Lorde, pleaseth it thee to sende hither some man of honoure, to whome

I maye come downe and receiue assu-raunce of thy promisse, and come to thee afterwardes to be as one of thine owne menne. Titus thinckinge he mente good faithe, spake vnto Ioseph, willinge him to goe and make peace with the Iewe in his name: then to bringe him vnto him that he might finde sauegarde of his life, from the common destruction. Iosephe answe-red. Whye wilt thou sende me? what haue I offended thee? haue I not euer done the true and faithfull seruice? Therefore if thou beare me any good will or fauoure, sende me not vnto him whome I canne not truste: for Iosephe mystrusted some subteltye knowinge Kantor afore. So Titus sente one captaine Iiarus, who sayde vnto Kantor, come downe and let vs go together to Cesars sonne. Kantor desired him to holde abroade his cloke lappe, that he mighte hurle hym downe his monye that he had there, (leaste the Iewes perceiuing it woulde take it from him) and then he woulde come

come downe. And as Iiarus held vp his lappe to receyue the money that Kantor spake of, Kantor wyth all his myght caste downe a greate Stone, whiche Iiarus espyynge, lepte aspde and auoyded: but it lyghte vppon one of hys fellowes and slewe hym. Titus was wonderfull wrothe at thys, and foorthwyth planted yet an other yron Ramme agaynste the Walle, and at lengthe layed it flatte vpon the groũd. Then commaunded Titus to make fires aboute the Walle, whereas the Iewes shoulde escape by. Kantor seing that, woulde haue fled, and as he made haste to scape the fires, the weight of hys armour bare hym downe into the fire, and there hee dyed, more desierous of death then lyfe. Then entered the Romaynes within the seconde Walle, agaynste whome the Seditions issued and foughte wyth suche vehemente force, that they preuayled agaynste theyr ennemyes, slewe manye of the Romaynes, and forced the reste to retyre vnto the firste

wall

walle that they hadde beaten downe afore. In thys skyrmyshe Titus himselfe tooke a bowe and shotte at the Iewes in suche wyse, that no one of hys arrowes were spente in vaine, but that it did some anoyaunce vnto the Iewes, yet for all that the Iewes gaue theim the repulse from the Towne, and the Romaynes were not able to make their partye good wyth theim. Wythin foure dayes after came vnto Titus a newe supplye of Souldiours oute of all quarters for to ayde the Romaynes, by whose healpe they preuayled agaynste the Iewes at suche tymes as they issued oute of the Towne, and constrayned them to wythdrawe themselues within the walles.

Yet Titus pitiynge the miserable state of the Citye, Temple, and people of the Lorde, at that tyme commaunded hys people to wythdrawe theim selues from the walles, and to leaue of the assaulte for a whyle: that he myghte offer peace vnto the Iewes,

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to see if they woulde nowe be contente to submitte theim selues vnto the Romayns, to haue quiet and rest wythout daunger of distruction. Wherfore he gaue them truce for fiue dayes. And vpon the fift daye he came to the gate of the citie, whereas he straightway espied Schimeon and Iehochanan together preparing fire to distroye the Romains engyns of warre, for all the Iewes had agreed together with one accorde and one minde still to withstande the Romayns. Wherfore Titus perceiuynge the Iewes to be so desperatlye set, that they hadde euen vowed their lyues to deathe: he began to offer and propose vnto them cõditions of peace, & sharply to reprone and blame their obstinate stubburnnes, saiyng: I haue now won two of your wals, and ye haue but one left. Therfore if you will continue still in this selfe willed frowardnes: what wyl ye doo e (most miserable creatures) when as I shall atchiue also the thirde wall, and quite distroy your citye, pullynge downe your Temple and all:

Why

Why dooe ye not rather sauoure and spare your own liues, your wiues and children? But the Iewes set vppon a solemne obstinacie, would in no wyse heare Titus speake. Therefore Titus sent Iosephe to declare his minde vnto them in Hebrue, that they might safely credite his promises, and the peace that was offered. Iosephe therefore went and stode ouer agaynst the gate, keppynge hym selfe aloof of, for he was afrayed to come nie the wall, knowyng that the people hated hym bicause he had yelded him self to the Romains. He called therefore vnto theim aloude: Hearken all ye Hebrues and Iewes, I will declare vnto you that, that shal be to your profite. Then the People gaue eare vnto Ioseph, who spake vnto them in this wise.

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# An oration of Iosephus to the Citisins of Hierusalem.

YOu shoulde ere this (good people of Ierusalem) haue fought so earnestlye whiles your Cities were yet standynge, and your Lande replenished with people, ere euer this mischefe had lighted vpon you. Now after that with murders and slaughters amongst your selues, you haue distroyed one another, and poluted the temple of the sanctuarye with the bloude of the murthered, neither haue spared your owne liues. You are become fewe in noumber, a small sorte of you is lefte: what hope haue you then to preuayle? Agayn, you haue stirred here and prouoked a valiant Nacion, whiche is ruler ouer all people, and hath subdued all other landes, whiche also hath those nations in subiection vnder them, which somtime raigned ouer you. Besides this you wage battail with the Romains without

out all wit or wysdome, without any remors of this moste famous Citye, without any reuth of the sanctuary of the Lord, & without any pitye of your owne liues. Nether yet do you forsake your purpose: for I perceyue you to cõtinue in this same self will to withstand the Romaines stil, which is nothing else then to spreade abroad this calamity further, both vpon the people of God, & vpon his holy tẽple. Al beit I am not afraied only for this holy tẽple, & moste renoumed City leest it shulde be raced and distroied: but for the sacrifices & burntoffringes, leest they shuld cease, as the dayly sacrifice is ceassed. And why? For we haue sinned against our Lord God, wherfore his shadowe is departed frome vs, bycause that in this same tẽple we haue kept warres, whyche hath ben an habytacion of wicked, a tabernacle of seditious persones: yea, euen the ministers and holy men of God haue ye murthered, & within the walles of the tẽple haue ye shed innocẽt bloud without measure.

See

Se nowe (deare brethren) marke what ordinaunce, what engins, what instrumentes of destruction are addressed to beate downe the Temple, the fire is alreadye kindeled to set a fire the sanctuarye: And loe, euen your verye enemies are sorie for your temple, that thei woulde not haue it defaced. But you (deare brethren and frendes,) why are you led with no remorse of your selues that your enemies maye once remoue from you these engines of warres. What haue you nowe left to trust vnto, when as two of your walles are alreadye battered downe, and one onelye remayneth. You will saye peraduenture, we put not our trust in our wals, but in our God. Are ye not aware that your God hath longe agone geuen you ouer, and hath turned him to your enemies, because they haue with greater honour and reuerence worshipped his name, then we which rebelliously are fallen awaye from him? Wherefore God assisteth not vs but our enemies, in so muche, that except it be in suche

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countreys, whereas either for extreme colde of the one side, or exceadyng heat on the other, no man is able to abyde: all landes, all nacions are vnder their dominion. Tell me, I pray you, what expectation haue you, seinge GOD hath made them a terrour vnto all nacions vpō ỹ earth, who serueth theim. Why wil not you obey them, that you may liue and not perishe? Doe you not consider it is come to their turn to rule ouer all, that God hath committed dominion vnto theim, and ayded theim with his assistāce? Remember you not how God in times past ayded the Egiptians, in so much that thei obteined the dominion ouer all the hole worlde: but afterwarde departed from theim, and assisted you to get the soueraintye ouer other nacions? After that forsoke you againe, and gaue the empire vnto the Chaldeis, Assirians, and Persians, whyche raigned farre and wyde ouer manye countreys? Nowe also hathe geuen theim ouer and helpeth the Romaynes these manys yeares, so that

they beare rule ouer all: If you wyll obiect and say. To what entent should God geue the dominion vnto the Romaynes or other Nacions ouer the worlde, and ouer his enheritaunce and people also, whiche is an holy temple, a peculier and spectall Nacion of all the earth: Shoulde you not be ashamed to sate this: with what discretion can you wonder at this, knowing that all mãkynde one and other, are the handy-worke of God, who exalteth whom he list, & whom he list he thrusteth doune: ye say ye be the children of God, & his proper possessiõ, and ye aspire to the soueraintie, therfore it can not be ỹ God should determine any thing vpon you by chaunce, fortune, or sodaine anger & displeasure. I graunt, but wot ye what: The shadow or protection of the Lorde hath forsakẽ you because of your sinnes and transgressions againste the tẽple & his holy ministers. Howe then can you staye vpon his helpe, when as he hath withdrawen his louynge countenance from you, and your synnes haue made a de-

a denoꝛce betweene you and hym? Oh my deare childꝛen and bꝛethꝛen, let neuer this imagination enter into youre heartes, foꝛ it ſhall nothinge auail you. Why will you my deare bꝛethꝛen and frendes make war vpon the Romains when as they are loꝛds ouer nacions, & haue pearced the ſtraightes of India, & of al Iſles of the ſea, euen to the great Ocean ſea, & frō thence to al the parts of the Eaſt: whoſe dominion extendeth to the extreame parties of the earth. Yea, euen to Bꝛytayn, & ouer al Scotlande, whiche is enuyꝛonned on euerye ſyde wyth Seas, whoſe people is huge like Gyantes, of a bigge ſtature, and of a mightye courage, moſt expert archers, & valiant ſouldiers in battail. To whom when the Capitaine of the Romayns came, they gaue him the repulſe, and would not be ſubdued: but when the Pꝛynces of the Romaines came, they bꝛought them into ſubiection and ſeruitude vnder the Romayns. But you ſaye (my bꝛethꝛen & frendes) you wyll rather all dye then ſerue the

princes of the Gentyles: and that death is better for you then lyfe: to be driuen to see with youre eyes the calamities of the sanctuarye and people of GOD. Search the histories and chronicles frome the tyme of youre auncestours. When was there euer anye tyme wherin you were free frome the yoke of the Gentils? Do you not know that Iacob our father of worthy memorye, who was alwayes wyth GOD, and God with hym, toke his iourney into Egypte, to bee a straunger in a straunge land amongst a proude kinde of people: least he, his children, housholde, and cattell shoulde pearish with honger? There he hadde wyth hym his twelue sons whiche he had begotten, and dwelt there also with his smal familie, for fear of the greuous famine that was at that tyme. Remember you not when that Iudas wyth hys brethren wente downe into Egypte, howe Ioseph was moued as a straunger to pycke a quarell agaynste hys brethrene to bringe theim into bondage

dage, bearynge yet in hys minde what iniurye they hadde done hym: Wherefore some of theim he caste in Prisone, and handeled theim at hys pleasure with crafty accusations, especially Iuda who was the chiefe amongest them, of whom all the Iewes toke their name, whoe if he hadde bene so disposed, hadde bene able to laye Ioseph at hys foote a thousande tymes not knowynge hym to bee Iosephe.
Wherefore when he was so roughlye and so sharpelye taunted of hym, hee myghte haue killed hym in hys rage. For he was a verye bolde manne and a hardye, and of a noble courage, whiche surely hadde not forced a rishe to haue slayne that Egyptian and moe to of his fellowes. Notwythstandynge he did not soo, but contrary, submitted hym selfe vnder the yoke of Iosephe, called hym his Lorde and good master, supposing him to be some Egiptian, humbled him selfe before him to obtain his peticion, & to get corne, least his father his brethren, and other

familye ſhould die for honger. What ſhould I ſaie of Ioſeph, ſo beautifull, ſo wiſe & wittye a man, was not he faine to ſerue in Pharoos houſe, wherein although his wiſdome was well knowē, inſomuch that Pharao ſet more by him then by al the noble mē that were then aliue, was alſo called lord greatmaſter, and Pharaos father: neuertheles he hūbly beſought Pharao that he might ſuſtaine his father and brethrene wyth bread, knowyng that at ỹ time the dominion belonged to Pharao & his people beinge geuen theim of God. And although if Ioſephe had liſt to returne into the lande of Canaan wyth all hys fathers whole houſholde without Pharaos leaue: no man coulde haue letted hym to do it, for he bare the greateſt rule at that tyme in Egypte, yet did he not ſo. Beniamin alſo who was likened to a rauenynge woulfe for hys fearcenes, when he was fetched agayne by force of Ioſephes Stewarde, faynyng a lye vppon hym, howe chaunced he did not kyll hym? Or els when he alone

tone pursued Beniamin and hys other brethren, coulde not be if he hadde list haue slayne the selowe, and buried him so that the matter shoulde neuer haue come to light. Notwythstandyng they did nothinge so nor so: but Iudas wisely waiynge the exaltations and dejections, the promocions and disgracynges, wyth the common courses of the worlde: retourned agayne wyth his brethren into the Citye, wente to Ioseph and besought hym, vntyl his bowels were moued to pitye, and hee was knowen of his brethren. All these thinges doth the moste holy lawe of the Lord rehearse vnto vs, & putteth vs in minde of for this intent, that we maye learne to beare for necessities sake the yoke of him ý hath the preeminence & rule for his time. Neither let any iudge or thinke ý Ioseph offended god in ý he submitted him selfe vnder the yoke of Pharao, for it is no shame for a wise mā to crouch vnto him whose helpe he stādeth in nede of, whatsoeuer he be: much more if he be a kyng or a Lorde.

Do ye not knowe that oure fathers were in bondage to king Pharao in Aegypt: But after the lorde remembred the couenaunt that he made with our fathers, and had determined to lead them out of Aegipt, he sent Moses our maister of famous memory: his Angel his chosen, who knew the lorde to be with hym, wherby he was able to destroy who soeuer dyd ryse against him: neuertheleſſe when he came to Pharaos presence who then bare rule in Aegipt, he showed not hym selfe in armes, but rather wyth thunder and hayle, that Pharao mighte well perceyue and knowe, God was the Lord. But at what tyme as Pharao oppressed the Israelites to sore, oure maſter Moyses by godes helpe brought them out of Aegipt, with a strong hand and a stretched forthe arme, agaynſte the Aegiptianes, whom he punished with continuall plages by that meanes deliuering ỹ Israelites out of the handes of their Lordes and Maisters, and bringing them to the mount of God, made them

them heyres of all goodnes, that is to saye, of the moste holye lawe of God. And after Iosua had subdued the holy lande to the Israelites, and that they inhabited it, there chaunsed vnto oure fathers, times of aduersitie, as it is mētioned in the bookes of the Prophetes, so that they were constreyned to serue the king of Aschur a long season, and the kinges of Persia, to the Chaldees also were we in bondage, although not very greuous but tollerable. Moreouer with other kinges of the gentiles we had warres, and sometimes we were put to foyles, sometimes we had the vpper hand. Nowe therefore my brethern, tell me, what shame were it to you if you were subiecte to the Romaines? or what ar you to be cōpared to other nations that be vnder theyr dominion? Do you not see that the Romaines reigne ouer your enemies, and beare rule ouer them that sometimes were your maisters and haters: were it not reason rather that you shuld loue them, whiche haue brought

doun your enemies, and reuenged you of them: whych notwithstanding you haue nothing at all doone, but rather haue hated them, as men voyd of all perceyuing, without weying & consi-dering, that sence the time ye were vn-der thē, ye haue alwayes lyued in most quietnes and peace. I my self when I withstood ỳ Romains in Gaule, knew very wel, that I shuld be ouercomed at lenght, but I cold do nothing for the seditious persones that were with me, whyche wolde in no wyse folowe my counsel: yea it stode me in hand to take heed of myne owne person that I wer not killed of them after I had once counseled and moued them to geue vp the toune. Wherfor seyng the mat-ter stood soo, and God knew my hart: I thought beste to fight agaynste the Romaynes as I mought, and when occasion serued to escape to the Ro-maynes: to take it. Further whan I was in the caue wyth my forty cōpa-nīōs, I had ben lost & vndone, had not God geuē me coūsel, making me away

to

to escape & saue my lyfe. For they had almooste slayne me bycause I gaue them councell to yeld them selues to the Romaynes, and to obey them. For I sawe this was the tyme for the Romaynes to beare rule, and that God had appointed them to be Lordes ouer all nacions. For this is hys manner lyke as aboue he hath made some to be rulers ouer other some: euen so beneth he also he hath set rulers ouer the kinges of the earthe. Who can iudge him that is stronger then he. The Romaynes at thys presente haue the dominion ouer all landes and people ouer the Aegiptians, Assirians, Persians and Chaldeis, (to euery one of these you haue bene in bondage) and ouer other nationes also, whych neuertheleste till theyr ground, sawe, mawe, plante and gather in theyr fruytes: & who hath the profyte of thys goodes and labour but the Romaynes? who whyles the other toyle and trauayle, liue in peace & rest thē selues. Wherfore mark this also my brethren: the king of

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Macedonia, but at this daye theyr empyry is taken frome them, and they ar become subiectes to the Romaines. They whan the Romaines fyrste set dpō them, were very hautye and coye, determined to resist the Romaynes. Notwithstanding they were ouer come of the Romaines, and are vnder there subiection at this daye. What shuld I speake of ý people of Philistins Which her to for alwayes haue vexed & anoyed you: doth not the meanest amongst al the Prynces of ý Romaines bear rule ouer them? what hope then haue you to escape, when ye know the Philistins were euer strōger then you, & you were oftentymes ouercome of them: as for example, Saul your kinge was slayn by them. But you wyll saye Dauid the annoynted of the Lorde of Israel, pulled them doun and brought them into subiection. Wote ye what? then God loked vpon you with a fauourable contenaūce, and fought your battayles him selfe: but at thys day he is in no wyse present with you, for he

hath

hath turned away his countenaunce of ſaluacion from you, bycauſe you haue ſinned againſt hym. And which of you can ſay, he hath intelligence of the ſecrete of the Lord, or hath receiued any ſuch watche word, as god gaue at that tyme vnto Dauid: VVhen thou ſhalte heare a ſound of mouing in the toppes of the Mulbery trees, then ſhalt thou ſet forvvarde: for then ſhall the Lorde goo forth before thy face, to ſmite the tentes and campes of the Philiſtines. Whoſoeuer (I ſay) hath knoledge of any ſuch token, let him vtter it to hys neyghbour, and I cold wel conſent to folow it. But ſeyng there is no ſuche thinge, herken vnto me my deare brethren, come & ſerue the Romaines in peace & tranquillity. It ſhalbe no diſhoneſty for you, with the kinges of Perſia to be ſubiecte to the Romaines: they that ſomtyme were your mayſters, ſhalbe now your felowes and companiones. If you wyll perſeuer & ſtande in your opinion ſtill, I will reaſon the matter with you thus. Tell me I praye you, 2. Samuel. 5.

when

when were euer your aunceto⁊s free, & when were they not entangled with the wars of the gentiles and the domi nion of other natiõs: had you not euer the victo⁊y frõ the tyme you came out of Aegipt vntyll the reign of Saule the sonne of Cis. So long as the lo⁊d was your king, you were in bondage to no mã, you serued god as your only king. But after that your euyll and co⁊rupt desyre stired you to be y⁊k of the lo⁊de, and lest he should reygn alone to chuse a man to haue the dominion ouer you, acco⁊ding as the custome was in other nationes. I meane, Saul the son of Cis, and the other kinges euery one, then serued you him, you & your sonnes, & ỹ chefest of you became his ministers, your goodliest doughters were made his cõfectionaries, his cookes, & his ba kers. After Saule, reygned Dauid, of lo⁊thy memo⁊y, who ruled ouer ma nye nations. But euen he also b⁊ought you into bondage, and put dyuers of you to death, to satisfie hys pleasure withall. He beyng dead, you serued

Salo-

Salomon his ſonne, who neuer a whit leſſe them the other, euen as he liſted, exerciſed dominion ouer you: he alſo toke vp your ſones and doughters and made them his ſlaues. After thys came other moſte wicked kinges: ſo ỹ from that tyme your cuntrye began to go to wrecke, and he that was the beſte amongſt them was Reheboam, whyche ſayde vnto you, my father corrected you with whippes, but I will ſcourge you wyth ſcorpions. And ſo dyd the reſte of the kynges, whyche reigned after hym: very fewe of them pleaſed God. All thother wrought abomination, not one of them did any good, or reygned in the feare of the Lorde.
And in this maner remained the Empyre longe tyme with you, vntyll the kinges of Chaldea came and led you captiue into Babilon, where as you were kept vntill Coreſches tyme king of Perſia who ſẽt you agayn into your cuntrey, wyth a wõderful deal of gold and ſiluer, with great honour, which was coũted vnto him for rightouſnes.
After

After Coreschs death, rose against you the most wicked kinges of Grece, who warrynge vpon you, gaue you greate ouerthrowes, vntill God stirred vp the spirites of certaine sage prieftes of the stocke of Chasmonani, that reuenged your iniuries. At that time were you brethren and frendes of the Romayns, and frendship grew betwirte you manie yeares. After that you fell from the stocke of Chasmonani which had deliuered you: and chose one whose name was Herode, who oppressed you greuously. After him succeaded Archelaus his sonne, he yet layed a sorer yoke vpō you: wherfore falling from him, ye protested neuer after to serue the kynges of Juda. So goynge to the Romayns willingly you submitted youre selues vnder their subiection, to serue Augustus themperour, who ordred you gentilly. Him you serued as other nacions did, and it was to your prayse, because ye were vnder a good gouernoure.

Therfore nowe my brethren and children of my people, what meane you at this

this present, that you haue determined to dye, and dooe not rather spare your selues and your children? Consider I beseche you the thinges that growe vpon the earth, and al liuyng creatures, beastes, wormes, that crepe vppon the grounde, fowles of the ayre, and fisshes of the sea: Doe you not see howe euer the stronger hathe the dominion ouer the weaker? neither is it anye rebuke or shame for the weaker to geue place and obeye that whiche is stronger. For the Ore and Goate are in awe of the Lyon, the Kamme and the Ewe of the Woulfe, the cowe and the lambe feare the beare, the goate the liparde, the hauke is afraied of the egle, the doue of the hauke: Wey the maner of Beastes and birdes amongest their owne kinde, you shall see euer the bigger and stronger to be master ouer the lesse & weaker. And so in all other thinges, the strōger set thē selues before the weaker alwaies. Wherfore ye mortal men learne ye hereat, did not one God make al things, & he him selfe hath do-

minīō ouer thē al: notwithstanding all things are so knit together amōgst thē selues, ẏ no one thing can stād without another. But he ẏ holdes vp al things is ẏ blessed god, who if he list cā bringe thē al into dust againe, his name be extold for euer. Take example I pray you of ẏ parts of the hole world, you shal se one part to be in subiection, an other to bear rule. Be not thē so stiffe necked to peruert the natural courses of ẏ world, but rather let your election folowe the causes & euents of ẏ same, which if you do, you shall be estemed for wise men. Now then my dear coūtry men, neuer think it shame for you to serue the Romains: it is time for you now to return to the lord with your hole heart, & then euē you also shal haue the dominīō ouer other nacions according to your desire. This shal then come to passe, whē you folow your lord God with al your strēgth. Therfore neuer thinke that ẏ Romaynes, whiche haue rule ouer you at this day, are of lesse power then other people that heretofore haue had the do-

mi-

minion ouer you. For they are a mighty nacion, their Empire and rule ouer other people they haue from aboue, as I haue proued to you by ỹ similitudes of brute beasts, which accordyng to nature, beare rule one ouer an other. Notwithstandinge in mankinde it shoulde neuer haue come to passe, that the bigger shoulde so haue the dominion ouer the lesse, vnlesse for their sinnes, for the which thei are so punished, ỹ one is cõpelled to bow his neck vnder anothers yoke. Nowe therfore, my deare people, take humilitie and mekenes vnto you, neuer couet to alter ỹ lawes of nature, but rather receiue my wordes & folow my counsell, obey the Romains, prest & ready to make a leage with you accordyng to their bountifulnesse, that you may liue & do full well. When Ioseph the priest hadde spoken these thinges in the hearyng of the Citizins of Hierusalem, they burste oute and wepte, gnasshed wyth theyr teeth, & rayled at Ioseph ouer the walles, hurling stones and dartes at him to haue killed him.

Therfore when Ioseph sawe that they woulde not folowe his counsaile, but were so stiffe necked, he begā to rebuke them most sharpely, crying vnto theim in this wise.

Woe to all frowarde People, and suche as rebell againste the LORD GOD, what meane ye you wretches, what haue ye to leane vnto that ye are so stubburne, when as neuertheles the Lorde is gone from you? For you are wicked people, & haue sinned againste him. Howe can your sinnes be purged which ye haue committed in the Temple of the Lorde by sheadinge of innocente bloude without all mercie? Ye are moste giltye, for ye haue fought in the temple and sanctuarye of the Lord, ye haue defiled it with the dead bodyes of theim, whom ye haue slayne in the midst thereof. Besides that, ye haue suspended and vnhalowed the name of the Lorde with youre fightinges, making warres vpon your Sabboth daie, vpon your solemne and festiual daies. Tel me now ye frowarde rebels: whether

ther did euer your forefathers preuaile against their enemies with speare and shilde, or rather with prayer, penaunce, and purenes of hearte, wherwith they serued GOD, and he againe deliuered them: But you, what haue ye to truste vnto, when as ye are vnfaithful: your shadow and protectiō is departed from you, and your Lorde God aydeth your enemies, whose power he maynteyneth to distroye you. If you imagine to be deliuered with your swords & speares, you are foulie disceiued, whereas God would not that you shoulde escape the hands of your enemies. Opē your eies and se what Dauid the anointed of the lord said. For the lord vvill saue neither by svvorde nor speare. Call to your remēbrance (ye very foles) Abraham your father which begat you, by what meanes he ouercame Pharao the kinge of Egipt, who violently had taken away Sara his wife frō him, surely nonother way did he obteine the victory, then by praier vnto the lord, who stirred the spirit of Pharao, and put him in minde to

restore him his wife Sara clene & vnde-
filed. Abrahā was quiet in his bed, & at
reste from al troubles, but Pharao that
greate Lorde and ruler, he was punis-
hed in the meane season with greate
plages, bicause of Sara whō he had takē
to him by violēce to deflowre her, which
God wold not suffer, but rather vnco-
uered Pharaos flesh, that he was fain to
shewe the secrete partes of his bodye to
phisitions to se if thei coulde heale thē.
But who can cure thinfirmities which
god sendes, or who knowes his entēts:
For who knewe that Iechaciahus biles
could be healed with a plaster of figs,
or Naman Syrus lepry, w the waters of
Iordan: or ỹ bitter waters with wor-
wode? Wherefore when as no man
could cure Pharao, he was glad & faine
to speake Abraham faire, & to intreate
him to pray vnto god to take away frō
him this plage: & so by his prayer Pha-
rao recouered. Then Pharao apparaled
Sara in precious garmentes, gaue her
giftes bothe golde and silver and pre-
ous stones, & sent her home honest, pure

and

and holy to Abraham, liyng then in his owne house. Isaac also when hee was driuen oute by Abimilech kinge of the Philistines, and had with him ỹ bonde seruauntes of his fathers houshoide, to the number of.8.hundred &.18. wyth whō Abraham had discōfited fiue kinges, beside many other mo of his family, so that he had ben stronge inough to to haue inuaded the Philistines: yet he would not do it, but with all mekenes & humilitie he vsed him self toward the king of that countrey. Notwithstandynge after he was driuen out of that lande, the Philistines came vnto hym, and entreated hym, saiynge: we perceiue the Lorde God is with thee. &c. as it is written in the Scripture. What shal we saye of Iacob when he fled frō the presēce of his brother Esau, he caried nothing with him but a bare staffe, wherwith he passed ouer the riuer Iordan, as it is written: Wyth my staffe passed I this Iordane. Hys necessaries tooke wyth him for his iourney, was praier, wherwith he made al his wars.

That

That was it for the whyche God assisted him when he went away to Laban, and when he returned from him, when also he was deliuered out of the hands of hys brother Esau that sought to kyll hym. Moreouer, by the way as he returned, when he wrastled with a certaine man, and ouercame him. Oh lorde, who is able to number the mercies of the Lord, & the maruails which he wrought wyth our fathers of worthye memorie, Abraham, Isaac, and Iacob? What should I speake of Moyses our shepeherd the man of god that feared the cruelty of Pharao, vntil he writ in the law, that he had called the name of his son Eliasar, for he said the god of his father helped him, & deliuered him out of the handes of Pharao. And when he came before Pharao to deliuer Israell oute of hys handes, and to leade thē out of Egypt: what thing els ouercame he the tyrāt withal, thē w̄ praier? Did he not ouerthrow ẏ prydof Pharao & his charmers only with ẏ rod of the Lord, which he had w̄ him? Wherwith al-

also he smote Aegipt with ten plages, & deuided the sea into twelue pathes: And at the red sea Moyses resisted not Pharao and hys hostes wyth force of armes, but with prayer: wherfore Pharao & all his ware drowned in ỹ botom of the sea. But Moyses sang a song of prayse vnto oure God whyle the souldiers of the Aegiptians perished that came agaynste Moyses and the people of Israell with weapons, horses, & chariotes: notwithstãding by the meanes of Moyses prayer they wer ouerwhelmed al in the sea, so that not one of thẽ escaped. Who is ignorant of this, that prayer is of more force then all instrumentes of war: that it spedeth and hasteneth the help of the Lorde, and his sauing health? Do you not know whã Iosua the minister of Moyses passed ouer Iordan, that he was a warlyke man, and had with him very manye mosse valeant souldiers? Neuertheles he destroyed not the seuen walles of Iericho by force of war, but all onlye with prayer, and with the showtes & noyse

noyse of the preestes of the Lorde, our forfathers? Knowe ye not howe that prayer auayled Gedeon, when as he w̄ 300. men vanquished the hole hoste of Median. Amalek & the people of ỳ east, if prayer had not helped him, I praye you what had 300. men ben able to do against so great a multitude? Mark (ye fond people) what chaũsed in the arke of the couenant of the Lorde, that the Philistins toke away. Our fathers truly were not able to recouer it by theyr swordes & force of armes. But with ỳ prayer that the iust men of that adge made, the ark was brought agayn vnto his place. Cõsider the times of Hezekia king of Iuda, when as Sennacherib king of Assur came vp blaspheming, & rayling vpõ the sanctuary of ỳ Lord God of hostes, vttering ỳ pryd & malice of his hart; by what meanes was he ouerthrone? did our fathers ouercome him by force of armes? Nay without doubte: but with prayer & supplication. For Hezekia ỳ king, went & put on apparail mete for prayer: in sted of a shild

be

he toke sack cloth, for a helmet, he cast dust vpō his heed, & in steed of arrowes & a sword, he set hand vpon prayer and supplicatiō. And the prayer ỳ Hezekia made, mounted vp so far as no arrow had bene euer able to flee: so that hys one petition and prayer ouerthrou 185. thousand most valeāt men of ỳ hoste of Sennacherib. Forthermore the king of Iuda & king of Israell & king of Edom toyning their powers together, inuaded the Moabites, & in a wildernes, an vnoccupied & bare dry lād they wer in great peril for thyrst: what profited thē their artillery & furniture of war? Did there not issue out for thē at the instant prayer of Eliseus a prophet & mā of God plēty of waters in ỳ desert & a broke in ỳ wildernes? Came it not to passe also by ỳ prayer of ỳ same Eliseus, ỳ a wonderful hurlyburly, a rūbling, & ratling of chariots of war & of horses was hard in ỳ camps of ỳ Sirianes besedging the citie of Samaria: with ỳ which noyse ỳ Sirianes being a ferd, fled, noman pursuing nor following thē: ye know also ỳ by the prayer of the forsayd prophet,

the famin and lack of victuales that was in the toune of Samaria, was turned into great abundaũce and plenty, in so much that thirty Ephas or measures of fine meale were sold for one piece of siluer. Do you not see (most foolish men) how our forfathers had the victory euer by prayer? But let vs come to ỹ beginning agayn, and speak of Moyses: what tyme as he held vp his handes toward heauen, had not Israell the vpper hand of the Amalekites, by his prayer? Iosua also by hys prayer stayed the sunne and mone in the sight of the people of Israell, & the sunne stode stil in Gibeon, & the moone in the valey of Ailon, that the euening was chaũged into monday, and so Israel vanquished their enemies. Sampson also that moste valeant gyant, vntil such time as he had sinned, did not God euermore heare his praier, & euer he gat ỹ victory therby? After he had once sinned, he decayed as any other meane person. Lykewyse also kynge Saule, al the while he walked perfectly

and

and purely, his prayer encreased hys valeantnes and strenght: but after he had once sinned, God left hym & gaue him ouer. Dauid also king of Israel, of famous memory, from the time of his youth till his laste end, his valiantnes neuer fayled him, and why: bycause he alwayes was helped bi his prayer, neither wolde he euer fight agaynst hys coũtry men and native people whan as Saule persecuted him. Wherefore he preuayled agaynst his enemies, and bycause he absteyned to lay his hãdes vpon hys brethern: therfore afterward all nations feared him. Dyd not Assa king of Iuda accompanied with a smal numbre of men, make an expedition againste the Aethiopianes, and praing to the Lorde God, sayd on this wyse: VVe in dede, knovve not vvhat to do, but oure eyes are bente vpon thee, &c. Which prayer the almighty dyd hear, and the victory followed, so that Assa slew in the campes of the Aethiopians tenne hundreth thousand men. Deboras a prophetyse by her prayer brought

brought to pas great health in Israel. What shal I tel of diuers other iuste & godly wemen, which by their prayers obteined many thigs. Tel me (ye mad mē) know ye not what Amaziahu king of Iuda did? He hauing warres wyth the Edomites, vāquished them and led them prysoners with their wyues and children & idoles also to Ierusalē: then fell to worshipping of the same idoles that he had taken from the Edomites, saing vnto thē, you ar they which haue saued me, & by ỹ reason I worship you: therfore haue I ouercomed ỹ Edomits. To whome whē a prophet of the Lord came & asked him, why sekest thou and seruest the Goddes of, that people that were not able to deliuer thē out of thy hand? By & by he taunted the prophet agayne, sainge: who made the of the kinges counsel? wherfore after that he was no moar reprehēded of ỹ prophet, for the lord had determined to distroy him, as it is writen in the bokes of the chronicles of the kinges of Iuda. Therfore he was taken prisoner afterward

like

like a fore, when as he fought agaynſt Ioas king of Iſrael in Bethſchemeſch, & ſo was he compared to a lowe & vyle thorn or ſhrub: And Ioas vnto the noble & hye ceder tree. Yea all the euilles that euer happened vnto vs in any age, it came of our ſelues: for our lord God is ryghteous in all his workes that euer he wrought vpon vs. Our enemis did vs neuer ſo much harm as we did to our ſelues, & to our owne liues. Ye wote, the gētiles toke our precious veſſels of our ſanctuary away to babel, & brought vs thē agayn vndefiled, but we polluted & defiled them our ſelues & the tēple alſo with innocēt blud, which we ſhed abundantly within it, adding ſinnes to ſinnes euer mo & mo, backing the lawe with our euil actes. For who brought ỹ Romains firſt againſt ỹ city of Ieruſalē, but Hircanus & Ariſtobul⁹, for they being at diſſentiō betwixt thē ſelues & one hating ỹ other, called ỹ romains againſt this city: who brought Antoni & Soſius princes of ỹ Romains agaynſt Ieruſalem, but Herod, beyng at va-

at variance for the kingdom with the house of Chasmonanites: who also called Nero Cæsar to reygn ouer vs, dyd you it not your selues: Nowe therfore why rebel ye against the empyre & dominion of the Romaines: If you will saye, bycause the Romayn presidēt Edomæus ordered you to bad: had it not ben mete rather to complain of him to the Emperour, then to rebel agaynste the Romaynes and to make warre against them: But you wyll say, we rebelled agaynst Nero Cæsar because he did vs to muche wronge. Wherefore then rebell ye now against Vaspasian Cæsar, a moste merciful man, and one which neuer hurt you: Or why make ye not peace with his son, to be vnder him accordinge as other nationes be, that ye might lyue and not perysh: Haue ye not a sufficient proofe of hys clemencie and mercifulnes, when as he hath cause to be cruel vpon no man so much as vpon me, whiche drew out my sword agaynst the Romaines, and killed many of them: notwithstanding

neither

neyther he noꝛ the reſte of ẏ Romains haue done me any harme. Yea, rather they haue beſtowed many benefites vpon me, and although I was in their handes, yet they haue ſaued my lyfe. Yea, I cõfeſſe, that befoꝛe they had me pꝛiſoner, I wolde gladly many times haue fled to thẽ, but I could neuer do it, foꝛ I was euer afeꝛd of my wicked cõpanions, leaſt they ſhulde haue killed me, & ſo my death had bene to no purpoſe. But nowe I pꝛayſe the loꝛde God without ceaſſing, bycauſe that foꝛ his vnmeaſurable mercies ſake, he wold not ſuffer me to be entãgled in ẏ ſame miſchieues ẏ you be in. Nether wold I wiſh to be a cõpanion of ſuch loſſe vnthꝛiftes & caſtawayes as you be, which haue ſhed the bloud of innocẽtes in the tẽple of the loꝛd. In deed if I had bene with you, I ſhuld haue ben voyd of al hope as ye be, ſeinge ye ſpare not your owne liues, & your owne cõtumacie & ſtubbernes is made a ſnare foꝛ you. See I pꝛay you, with how great miſchiefes you are laden. Firſt the loꝛd is

not emongst you, insomuch ỹ through the warres whiche you haue made emõgst your selues, almost ỹ waters of Schiloach ar dried vp, which her tofore whẽ ỹ nations made war against you, flowed in great abũdance & ran ouer ỹ bankes on both sydes. But you are ouerthwart rebelles ỹ haue euer prouoked ỹ lord God vnto wrath, you haue made slaughteres one vpõ an other in the midest of the tẽple of the lord: how can then the glory of the lord dwel emongst you? Knowe ye not bycause of Korach & his cõgregatiõ, the lord sayd vnto Moyses & to his people Separate your selues frõ emõg this cõgregatiõ and I shal cõsume thẽ in a twinkling of an eye? But you are far worse then they, for without all remors or pitie, ye pull doun the tẽple of ỹ lord with ỹr own hãdes, & you your selues set fyre on the sanctuary, which most noble kinges & most holy prophets builded, & besyds al this, ye nether spare your sonnes nor doughters. And although I be in the Romains cãp, yet I am not absent frõ you,

you, for my moste dearly beloued wife is with you, ỹ wife of my youth, whō I can not set lightly by at this present, although I neuer had childrē by her, but rather loue her moste entierly, because she came of a most honest & godly house. My dear father & mother ar also with you, very aged persones, for my father is at this day a hundreth & three yeres olde, & my mother four score and fyue, but the yeres of my life ar very few, euil & ful of tribulacion & sorowe, about threscore & seuen, nether haue I lyued yet so long, that according to nature I shuld desire to dye. Now therfor if so be it you trust not me, but suppose I haue proposed these thinges to you deceytfully, and that ther is no trust of Titus couenant and bonde, or that his league shuld be to your hinderāce and discōmoditie: go to, if it come so to pas, it shalbe leeful for you to kil my father & mother, & my wife: yea I swere vnto you by the lorde our God, that I shall deliuer my lyfe also into your handes, that you may do with me what ye list:

and by that meanes shall the blood of my parentes, my wyues, & myne be in pledge. Therfore let the auncient of the city come forth, & I wil make a leagne betwixt them and our lord Titus. And doubt ye not but as hytherto the lorde God wold you shuld be afflicted & punished by the gouernement of the Romaynes: so hereafter, he shall benefyt you therby and doo you good, if so be it you wil once acknowledg and confesse, that al dominion is chaunged and altered at his cõmandement, & that God humbleth whome he lyste, and agayn whom he list he setteth aloft. But persuade your selues of this, that as longe as ye refuse to be subiect vnto the Romaines, so long ye stryue agaynste your selues Godes wrath and hye displeasure: and besydes that differ the lengar and prolong your redemption and deliuerance, not only to your selues, but also to your posteritye. Nowe therfore my brethern, I thought it my parte to declare al these thinges vnto you, and it is in your power to chuse whyther

ye

ye lyste, for who so will, let him geue eare vnto me, and who not, let him absteyn from my counsell.

The people hearinge these wordes & saynges of Ioseph the preest, wept wonderfully, for they could haue bene cõtent to haue folowed his counsell. At that time Titus gaue cõmaundement to al the Romaynes, to send again the Iewes ỹ wer prisoners, and the slaues into the city, & by that meanes he shifted from him self the bloud of the seruauntes, and laid it vpon the neckes of their masters: for Titus toke pity of thẽ through Iosephs oratiõ, & hys good coũsell. The cõmon people of ỹ Iewes desired nothing more then to haue comed forth, & to fal at agremẽt to make peace wt Titus, but Schimeon, Eleasar, & Iehochanan captaines of ỹ seditious, set strõg watch & ward at euery gate, charging thẽ to kill all that wold go forth, and by that meanes many were killed whiche wold haue fled forth to Titus: and so the city of Ieruſalẽ was closed vp that no man coulde get out nor in.

In the meane season fell a great darth & famin in Jerusalem, in so much that the seditiõs serched euery mans house and sellar to find foode, which when a certaine housekeper would haue withstood, he was killed emongst thẽ. And thus they dealed with al mẽ ỹ dwelled at Jerusalem, til al the victuales in the toune was spente, that men began to seek dong & very mans excrements to eat, wherfore much of the people dyed for hungar. Whosoeuer at that tyme could get any herbes, or rootes, mysse, serpẽts or other creping wormes what soeuer they wer to eat: he was coũted happy, bicause he had foũd meat to susteyn & saue his lyfe withall, in ỹ hard famin & terrible hũgar. Moreouer who so had any corne in store that no man knew of, he was afrayd to send it to the mylle or bake it, bicause of the wickednes of the seditious, lest they shuld take away frõ them their sustenance, wherfore many eat the dry corne vngrounde in their sellers priuily. At ỹ tyme also were exceading rych men in Jerusalẽ, which stale meat one from an other, so

that the father catcht meat frō his son, the son frō his father, ỹ mother snatch frō her childrē, the childrē likewise frō their mother, & suche as fled out at the gates or otherwyse let theim selues doun ouer the walles in ỹ night time vnwares to the seditious persons, the romains killed thē without. This euil therfore & distres encreased so lōg, till ỹ people had deuoured al ỹ euer crept on the earth frō ỹ mouse to the spyder, frō the neuet to the wesel, wherfore a more greuous pestilēce folowed, wherof died innumerable emong the people of the lord, & there was noman to burye thē. When they chaūsed to find any dead hors or other beast in the toun, a man shuld see many Israelites striue & fight for it, so ỹ in such cōtencions also very many were slain, in al points like to ra misshed rauens lighting vpon a dead carcas. Therfore when dyuers men wyth their wiues and childrē gat out of the city to gather herbes to eat, and chaunsed emong the Romaines, the Romayns laid hold of the litle childrē,

and killed thē saying: we wil dispatch these, lest whā they grow once to mās state, they make war vpon vs as their fathers do at this daye: so that manye whyche came out of the gates of the city now and then, the Romaines killed them & hanged them vpō galowes ouer against the gates of Ierusalem to the number of fiue hundreth. After the same maner Schimeon, Iehochanan & Eleasar delt wyth those Romaynes whom thei could by any trayn, catch, euen hanged them vp, vpō the walles. Whosoeuer also they coulde perceyue wold flee vnto the Romaynes, they hāged them lykewyse ouer the walles to the number of fyue hundreth. But Titus gaue cōmaūdemēts to al his soldiors, that no man vpō paine of death shulde kyll anye of them that fled out of Ierusalem. For he tooke pitye of the Israelytes, & ceased not to speake frēdly & louingly to the Ierosolimites: so ỹ he wēt yet once again to ỹ walles, & spake vnto the Iewes on this sorte. Hear, I beseche you, ỹ coūsel of Ioseph,

and

and come to me, that you may liue and not perishe vtterly. Spare your people, why wil you oppresse them vexed with honger, thirst, pestilẽce, and besieging? But the seditious hearing Titus speak, were wonderfully incensed, and intended to adde mischiefe vppon mischiefe, handelyng yet more cruelly the people of God. Moreouer, they rayled at Titus to prouoke him to anger, that he might leaue of speakyng to the people, which had nowe almoste lefte their obedience and feare of the seditious: wherefore the seditious aunswered vnto the Romaynes. It is better for vs to dye for honger and to bee killed in this affliction, so to come to the blisse & light we hope for: then to liue & see the most holy tẽple of God defiled and destroied. When Titus sawe this, he commaunded an yron ramme to be set to the wal to batter it, that he might deliuer those pore wretches out of Schimeons, Eleasar, and Iehochanans handes, who held thẽ in as captiues. At the same time as they erected that engine to the walle, it

for

foꝛtuned ther was in the cãp a certain yong man whose name was Memagannin, sonne of Antiochus of Macedonia, one of the kinges of the Græcians who came at Vespasianes cõmaundement to ayde Titus. The same yonge man was very swift, a good runner and a hardy souldiour, but he lacked discretion. He came to Titus and sayde: I can not but maruayle at thy souldioꝛs that vanquishe all nations, and dare not set vpon these Iewes and kill thẽ. Titus hering the yong kinge saye so, smyled, and asked him, how chaunces it that being of this iudgement thou buckles not thy selfe & makest the redy to do lyke as thou sayst? why dꝛawest thou not out thy swoꝛd, to declare thy manhode vpon thẽ: wherfoꝛe the yong king encouraged him selfe, & called together all his souldioꝛs Macedonianes: then appꝛoched nye ỹ Iewes & began to skermish with them, shooting with theyꝛ bowes and arrowes apace. But at lenght, the Iewes handled them so, that not one of Macedocianes escaped,

saue

ſaue only the yong king which by his good footmanſhip & wiſt running gat away, & retourned to Titus. That Memaganin was of ỹ kinred of Alexãder the great, king of Macedonia, whyche had the dominiõ of the hoole woꝛld, & whom all natiõs & people ſtood in awe of. Ioſephus ỹ pꝛieſt demaũded of him whoſe ſonne he was. He anſwered, I came of the ſeed of Alexãder, I am the tẽth frõ him. Ioſeph ſaid, it may welbe as thou ſaid ỹ thou art of the ſucceſſiõ of Alexander, foꝛ the valeantnes of thy hart declareth no leſſe, that thou haſte ſhewed. Howbeit thou ſhalt vnderſtãd that vnto a bold courage of the mind, ther is requiſit alſo to be ioyned ſtrẽgth of the body, if thou wilt compare with Alexander, and make warre vpon the Iſraelites. Foꝛ we haue hard of Alexander, that he entred a certayn citye alone vpõ a night and killed diuers of the inhabitaũtes of the toun. Then in the moꝛning when his cõpany hard ỹ buſines & hurly burly, they bꝛake vp the gates, entred ỹ toun & reſcued him from

2.Reg.21. from the citizins. Likewise of Dauid our kinge we reade, how he entered alone into the campes of Gyantes, whiche when Abisai brother of Ioab sonne of Seruia heard: he wente after hym, and receiued vppon his target a stroke that a gyant let flie at Dauid, and killed the Gyaunt. But as concernynge Alexander, we know that he wanne the citie by none other meanes then thorowe the sinnes of the inhabitauntes and them that dwelt therin. Likewise also at this present the sinnes of the Ierosolimites haue deliuered and saued thee from death, that thou mightest be a snare of distruction to them hereafter. Wherefore thou shalt vnderstand that the Romains haue done wisely to abstaine from the assault at this tyme, because they knew thei should haue to do with a moste valeaunt nacion, whiche thou hauyng so well tried, maiest reporte and testifye when thou arte asked the question.

After

AFter this, Titus deuided his whole armye, and laied them priuelye in ambushes round about the walles. He prepared moreouer foure Rammes of yron to batter the walles: of these one he planted vpō the side of the place called Antochia, the engyn was thirty cubites longe. The same night captaine Iehochanan wyth his companye issued forth, and vndermined the ground vnder the wheles of ỹ wagons that bare the Ramme, puttynge pitched bordes oyled, and done ouer wyth brymstone, in the trenches vnder the wheles, and vnder the bordes they spreade leather, whiche likewise was smered and done ouer with pitche, oyle, and brimstone. Then they set fire vpō the bordes whiche burned till they came to the fete of the Ramme, and thei once set afire and burnt, the engine fell vpon the watche that was appointed to kepe it beyng a slepe: and killed them. Wherat the Romayns were much dismayed, and said. It is not possible we shold assault this citie hereafter, for they haue burnte all our

our engines of war wherwith we haue subdued al other kingdoms, so that now of fifty yron rãmes whiche we brought with vs, we had but fyue left, and the seditious Iewes haue burnte three of thẽ, what shal we now do? how shall we batter the walles hereafter? The Iewes vpon the walles, hearing their wordes, flouted them and lough them to scorne. Wherfore Titus incẽsed with anger, commaunded thother three Rãmes to be addressed in ẏ place of that which was brente. In ẏ meane season whiles the Romaines were at work. iiii. yong men moued wᵗ a great zeale, whose names were first Thopatius, Galilæus, then Megarus Chebronita, the thirde Iorminus Schomronita & the fourth Arius Ierosolimita, these all armed, issued out into the camp of the Romains that then stoode about their thre engines & yrõ rãs, diuising how to batter the walles of the city: of whom, some those yong mẽ killed, ẏ other fled. Then. ii. of thẽ stod at defence to kepe of all thẽ ẏ approched nye the engins, while the other two, Ierosolimitanus &

Schomronita daubed the timber with a certain mater which they had prepared to make it take fire, & streight way set fyre vpō thē, so ẏ sodenly the rames were on a light fire. Then they al iiii. ioyned together withstood ẏ Romains that they shuld not come at the engins to quenche the fyre. Schortly the rams fel doune and the Romaines stood a louf hurling stones and shooting thick at thē, for they were afraid to come nye them, bicause of theyr great fearcenes, although they were thre thousand mē ẏ kept the rams, yet these four set nothing by thē, nor neuer wēt of ẏ groūd, til the rams were clene brent vp, shot the Romaines neuer so thick at them. Titus hearing of ẏ valeātnes of these yong men & the harmes that they had done vnto the Romains: made spede vnto his hole hoste, to saue the rams frō the fyre & to apprehēd those yōg mē. Then forthwith issued out Schimeō Iehochanā & Eleasar captaines of ẏ seditious with their souldiors, soūding their trōpetes, & made ẏ Romains retyre, ẏ thei could not

rot come nie the fire, and so rescued the four yong men from the Romains that had enuironed them round aboute. In that skirmish were killed ten thousand men and fiue hundreth. Then gathered together al the whole armye of the Romains to assault the Jewes at once approching hard to the walles of Jerusalem, there thei cryed vnto the Jewes, saiyng: What are ye Oren or goates, that you fight on this fashion vpon the walles? Will ye be taken in the midste of the citye like as oxen and goates are taken in their foldes? If ye be menne come forth, and let vs trie our manhode here in this plaine. But you by stealth and at vnwares set vppon theim that kepe our engines, snatching theim vp lyke as it were wolues shoulde snatch shepe, then run away into the towne, as the wolues run to ỹ wode. If there be any manhod in you, behold we are redy here, come forth to vs, so many for so manye, and then wee shall see what end will come therof. When the captaynes of the seditious heard that, they

spake

ſpake vnto the warriours that were in Hieruſalem: Whiche of you will go out with vs to theſe dogges, to ſhewe our force and ſtomackes for the ſanctuary and citye of the Lorde? Then fiue hundreth tal felowes of their owne accorde iſſued out vpon the Romains ſodainely, ſlew. viii. M. men, and compelled the reſte to recule from the walles. The Romaines then wiſt what valeantnes the Iewes had, for the Romaines were in nũber forty thouſand fighting men, and the Iewes were onely fyue hundred, wherof not one of them was killed in that ſkirmiſh. The Romaines a far of ſhot at the Iewes and hurled ſtoones, to whome the Iewes ſaid: come hither to vs, are not you thei y called vs forth & prouoked vs to come to you? Why come ye not nowe neare? You go about to driue vs awaye with arowes and ſtones. What? do ye think vs to be dogs, and that we are afraied of your ſtones? Are we not men? Yea, we are your maiſters & betters, for ye runne away from vs, as ſeruantes flee

from theyr maisters, when they folow them, to beat them.

TItus seing his army part to be sled, and part to be slain, he cryed to his people saing, is it not a shame for you ye Romains, & a wonderful great dishonour, to flee frō the Jewes, so hūgar beatē, famished, almost dead for thirst, & beseged: Alas, how shal ye put away this your rebuke & ignominy, whē as al nations, whiche heretofor, ye haue most valeātly subdued, shall here ý ye flee frō these dead Jewes, whose hole land we haue in possession, so that they haue nothing left but this onely toun, whiche we haue also so batterd, that they haue but one onelye walle to defend them: Besydes this, they are very few, we are innumerable, they haue no nation to ayde them, we haue help of al landes, why then do ye flee from theyr sight, lyke as the smale impotent birdes flee frō the egle: What though the Jewes bolwe and hassard them selues desperatly for theyr temple and land,

land, why do not you the same also in these warres, to get you a renowne of valeantnes: Thus the Iewes prevayled that day, and had the vpper hand, wherfore they returned into the toune wyth great glory, hauing put the Romains to so great a foyle. Titus commaunded his to addresse and prepare the two other rammes that were left, to batter the walles of Ierusalē withall. Wherfore the Romane carpēters caste a trenche to prepare and sette vp the Rams wythin it, in suche place as Titus had assigned them. The Iewes were ware of it well enough, but winked at the matter as yet vntyll they had planted the maister bemes betwene the standinge postes. So when the worke was fynished, euen to the hangyng vp of the engynes betwixt the standynge postes, to shake the walle wythall, the Romaynes beynge secure, nothing mystrustinge that the Iewes would sturre, bycause they had ben quiet a few nightes & neuer issued

forth of the citie. Upon a certain night a prety while before daye, the three principall capitaines of the seditious came and cast their heades together to deuise what they shoulde dooe. Eleasar gaue this counsaile, and saied: You two the laste tyme issued oute, burnte three Rammes, and gate you renoune, and I kepte the gates the whyle: now kepe ye the gates, and I wyll issue out with my menne againste the Romaynes to get me a name also. The other answered. Go then a Gods name vnto them, the Lord God of the sanctuary whiche is in Hierusalem shall be present with thee, but beware thou be not slaine, and in any wise thou be not take alliue. To whom he aunswered: the Lorde God shall kepe me, for vpon the trust of the rightuousnesse of my father Anani the hie priestе, and his sincere seruice vnto god, wil I set vpon the. Eleasar therfore chose an hundred valiant souldiours & with them he issued oute of the towne before day. The same night ỳ Romains hadde made fires about their engines

where

where thei watched bicause of the cold. The artificers & souldiours that kept watch and warde about the Ramms, were in number a hundreth and fifty. The daye was the. 27. of the moneth of Kislef, which was the ninth moneth that Titus had besieged Ierusalem. Eleasar & his companye thus beinge issued out, came & found some of ỳ Romains snorting about ỳ fires, other watching in their wardes, killed thẽ all, that not one remained. Then some of Eleasars cõpany set fire vpon the Rams, burnt the standinge postes, roapes, cheynes, & other instruments of warre. The artificers that were there they catched aliue and burnte them, so that no man escaped. When it was daye, Titus was aware of the smooke of the fire mountyng vp very foule, and stinking of the woode & men together, he drew towardes the place therfore with his hoast, to see what the matter was. Eleasar in the meane season and hys company, toke as they might get, euerye man a piece of the engines oute of Nouẽber.

the fyre, or some of theyr heades that they hadde killed and retourned with great ioy, flouting the Romaines and laughing them to skorn, by the waye til they came to the gates of Jerusalē, wher they were receiued of Schimeon and Iehochanan with great honor.

SOne after this came many soldiors & great bandes of mē, out of all nations ẏ were subiect to the Empyre of the Romains, to ayd Titus, to whome Titus declared what had hapened him in ẏ siedg, the stoutnes of the Jewes, & how they had anoyed many wates the Romain army, adding moar ouer and asking them, dyd ye euer see four men withstād ten thousand & fyue hunderd, so ẏ they al together could nether ouer throw thē nor take thē pȝisoners? but the four slew the other, lyke as it had ben tops of cucumers smitē of w̄ moost sharp swordes, when they hard this, they wōderd all very much. Then Titus spake vnto his hoste & to thē which wer newly repaired vnto him, to shew their aduise & best coūsell what was to be don, least we shuld be shamed (saith

he) before al thē ẏ shall herafter heer of our wars. The graui&t & most aunciēt of the nations that were newly come to his ayde, answered. If it plese your maiestie let ẏ Romains breath a while & take theyr rest, which are now wearied with ẏ sundry batayls of ẏ Iewes, & we who are not so brokē with labor but fresshe and lusty shall try what the Iewes cā do, we cā not think ẏ they are able to withstād so great a multitude. But ẏ princes of the Romains desired Titus ẏ he wold not permit them this, lest he should encrese theyr oune sorowes, if peraduēture they shuld be discōfited (say they) of ẏ Iewes, & the matter redound vnto our shame. For if we which are acquainted with thē & know their maner of fight can not sustayne their violence, how shal they do it ẏ neuer had proue of the strength & force of ẏ Iewes. They shalbe to thē, like Isop which groweth vpō ẏ walles in cōparison of ẏ ceder trees of Libanus. Thother said, nay, thei shuld do wel enough with thē, & they urged Titus so instātly

that they constrayned hym to graunte them their desire. Then Titus gaue thē leaue to set vpon the Iewes, thinkinge with him self, peraduenture the Iewes may be put to the woꝛse of these ỹ will fight without any feare, not knowing the foꝛce of the Iewes: foꝛ ỹ Romayns that haue had triall of their strengthe, fight fearfully & warily. So the Loꝛds of the straunge nacions chose oute of their armies .lxxx. M. men, ten thousād Macedonias. xx. thousand englith Britons. v. thousand Aramites. x. thousād Affricans, ten thousand valeant Burgūdians, and fiue thousand Bedarans: last of all, ten thousande Persians and Chaldeans. These therfoꝛe went into the plaine which is by the sepuichꝛe of Iochanan the hye pꝛiestе, & from thence made an assault vppon the Iewes that were vpon the walles, settyng vp their scaling ladders. Iehochanan saied vnto Schimeon and Eleasar his companiōs: if you thinke good I will issue foꝛth, and skirmyshe wyth these vncircumcised, to let theim see what I can dooe.

Schi-

Schimeon answered. Let two of vs doo it and the third kepe the gates and walles, for thou alone art able to doo nothing against them, they are so many. Eleasar allowed thys aduise, offeringe hym selfe to beare Iehochanan cõpani. Schimeon bad them go, saiyng: the Lorde of the sanctuary giue them into your handes', and deal not wyth you at this tyme accordinge to youre workes. Then Iehochanan, & Eleasar issued wyth. xv. hundred good men of war, the ix. day of the moneth Tefeth, (whiche was the tenth moneth that Titus had beseged Ierusalem) & ouerthrew of the gentiles of that host. lvii. thousand and fyue hundred men, besydes thre thousand whom they tooke prysoners: but of the Iewes were no moo slain in that fight thē only seuen, whose bodies with muche reioysing & great triumph they caried with them into the toun, and buried them there, least peraduenture the vncircumcised should haue misordred them. The gentiles that were left, with great shame and

December.

& dishonor retourned vnto Titus, who reprehended them bycause they would not beleue the Romaines. The nexte day folowing the Iewes brought forth the thre thousand nobles and gentlemen that thei had taken prisoners and plucked out of euery one of them an eye, and cut of of euery man the toon hand, after sent them back with shame & reproche to Titus camp. Then Titus consulted with all hys princes, what were best to doo with the Israelites: & when euery man had sayd his mind, he liked neuer a mans counsel, but said vnto them. Well I haue deuised thys with my selfe, whyche I will folow, and no man shall bring me frome my purpose: we will kepe the siedge without any assaulte or skermishe, for theyr victuales fayled them long agoo, and so they shalbe famished. Besides thys, when they shall see vs cease to fyght wyth them, they wyll fall at variaunce emongst them selues and kyll one an other. Thys counsell was

thought

thought good of all Titus Prynces, wherfore they beseged the toune as Titus commaunded, and closed vp all the wayes of the Cytye rounde a-boute, leaste the Iewes shuld as they had done before, come vpon them at vnwares. They appoynted more ouer, watche daye and nyght, to take heed that no man shoulde come out of the towne to gather herbes for theyr sustenance. Then encreased the hungar in Ierusalem, whych if it had not bene so greuous, the Cytye had neuer bene wonne: for the souldiors of the toune were lyghter then Egles and fearcer then Lyones. There dyed therefore of the famin wonderfull manye of the Ierosolomites, so that the Iewes coulde not fynde place to burye them in, they were so manye in euery place of the toune. Many caste theyr dead folkes into theyr welles and tumbled in them selues after and dyed, many also made them selues graues, & went into them alyue, where

where they tarted day and nyght, and dyed vnmourned for. For all mourning and customed lamentacion for the dead was lefte of, bycause of ỳ vnmesurable famin, which was so great that it can not be tolde, and I can not reherse the thousand parte of the mischief that folowed of ỳ hungar. Titus seyng the innumerable carcasses of the dead that were cast into the broke Kidron lyke dong, was wonderfully amased with feare, and stretched out his handes toward heauen, saing: lord God of heauen and earth, whome the Israelites beleue in, clense me from this sinne, whyche surely I am not the cause of, for I required peace of them, but they refused it, and they thē selues are longe of thys mischeif, they haue sinned againste their owne soules and lyues. I beseech thee reken it not to me for a sinne, that the Iewes dye on this fashion.

AT that tyme certain wicked persones of Ierusalem slaundered Amittai the prieste falsly, saing to captain

Schi-

Schimeon, behold Amittai ẏ hye prieſt which did let thee into the cittye, goeth aboute to flee to the tentes of the Romaines. Thou haſte experience of hys great wit and craft, how he alſo knoweth al the ſecret wayes vnto ẏ toun, temple, and ſanctuary, and who can tell whyther he wil bring the Romaines ſome night at midnight into the city? Therfore Schimeon ſent certayn to fetch Amittai and his foure ſonnes vnto him. They ẏ were ſent, brought Amittai & but three of hys ſonnes, for one was fled to the Romaines & came to Ioſeph. Amittai with the other, when he came to Schimeons preſence, he beſought hym not to lyue, but that he might be put to death by & by, leaſt he ſhulde lyue to ſee the death of hys childrẽ. But Schimeon was hard harted and wolde not be intreated, for it was Gods will that Amittai ſhuld be puniſhed, becauſe he was the bringer of Schimeon into Ieruſalem, & therfore fel he into his handes, which for good, rewarded him with euill. Schimeon com-

commaunded a sorte of murtherers to place Amittai vpon the walles, in the syght of the Romaynes, and sayde vnto hym: seest thou Amittai? why doo not the Romaynes delyuer and rescue the oute of my handes, the I say whyche woldest haue fled away vnto them? Amittai answered nothing to thys, but still besought hym that before hys death he might kisse hys sonnes & bid them fare wel: but Schimeon vtterly denied hym. Wherfore Amittai wept a loude, saying to hys sonnes, I brought, deare chyldren, I brought thys thiefe into thys toun, wherefore I am counted nowe for a thiefe my selfe: all thys mischefe whyche is comed vpon me and you, it is myne own doynge, bycause I brought this seditious villain into this holy City. I thought then, perauenture he will be a helpe to the toune, but it is nowe proued contrarye, for he hathe bene a moste cruell enemy of the same. It was not enough for vs to kepe one

sedi-

seditious person, Iehochanan I mean, whyche tooke vnto hym Eleasar the fyrste begynner of sedition: but I muste bringe in also thys wycked Schimeon, whyche is ioyned to oure foos to destroye vs. In deed I neuer brought him in for any loue ỹ I bare vnto hym, but all the Priestes and the hoole multitude of the people sent me to fetche hym, notwithstanding I am worthy of this iuste iudgement of God, bycause I tooke vpon me suche an ambasage. What shoulde I speake of thee thou moste wycked Schimeon, for whyther so euer thou turnest thee, thou bringst all thinges out of frame. In deed thou dealest iustly with me, bicause I haue sinned vnto God, to his people and his citys, in that I haue brought the in, to be a plage to it. Wherefore I were worthy to be stooned: notwithstanding it had bene thy parte, thou wycked murtherer to deliuer me and my sonnes frome the hãdes of the other seditious, for I haue

wrought

wrought them displeasure, but to thee haue I done good. Howbeit our God will not altar nor chaunge his iudgmentes, whyche is, that I shuld fall into the sword of thy hand, for that I made thee to enter into this city, wher in I offended God greuously. If euer I had purposed to flee vnto the Romaynes, could I not haue done it before euer I brought in thee? for at that tyme bareft thou no rule ouer vs. And before we called in thee, Iehochanan with his sedition was an offence vnto this city, wherfore wee perswaded all the anuncient of the toun, that thou shuldest be an ayde vnto vs, to dryue out our foes, but thou in whom we put our truft, arte become our enemye: yea, thou haste been worse then they, for the other put men to death pryuily, thou doest it openly. Who is he that hath strengthened the power of ỹ Romains? art not thou he? which hast killed the souldiers of God in the middest of thys citye Ierusalem? for fewe haue bene slayn wythoute. Titus

would

woulde haue made peace with vs, taking pitie vpon vs, but that same diuell thou let and hinder, euery daye mouing new warres and stiring new battailes. Titus gaue charge to hys souldiors to laye no handes vpon the temple, but thou hast polluted and defyled the temple of the Lorde, shedding bloud without measure in the middes thereof. Titus went back from vs vpon the holy daye of the Lorde and ceased from fighting, saying, go and obserue your holy feastes in peace, but thou vnhalowedst the feast of the Lord and sheddst out the continuall fyre wyth innocent bloud. All these euilles which thou hast committed, thou murtherer, ar imputed vnto me, bicause I brought the into the toune. Now therfore this vengeaunce is appointed to mine age of the lord God, and by thy hãdes shall I goo to my graue with sorow, bicause I by my foolishnes, was a doar in this mischief that is wrought by thee. Albeit now thou wicked Schimeon, in this that thou killest me, before mine

eyes may see the burnynge of the temple, it pleaseth me very well, but what nedeth thee thou murtherer to put my sonnes to death before my face, whye doest thou not spare mine age? Would God that like as I shall not se the burning of the temple, so also I might not see the bloud of my children shed before my face. But what shal I doe when God hath deliuered me into the hands of a most wicked man? Wee that were the auncients of Hierusalem abhorred Iehochanan because he murthered olde men without al reuerence, but he slew no yonge men: thou destroyest old and yonge, greate and small, without anye pitie or mercye. Iehochanan mourned for the dead, and buried them also: thou playest vpon instrumentes at their burials, singest to the Lute, and sounded the trumpet. Then spake he to Schimeons seruaunte, who was ready with a swerde in his hande, and an axe to kyll hym, and to cutte of his heade, saiynge: Goe to nowe, and execute Schimeons thy masters commaundement: beheade

sermons

sonnes in sighte of their father, and let mee heare the voyce of cruelnye in my sonnes, whyche notwithstandynge I forgeue thee. For as I shall see and heare that againste my wyll: so I dare saye thou killest them not willynglye. Would God that Schimeon wouide suffer mee to kysse my Sonnes, and whyles I am alliue, to embrace theim or they dye. But thou gentle minister, in one thinge shewe thy pitie towards me, that when thou hast put my sõnes and mee to execution, seperate not our bodies, nether ley in sunder their corses from mine: but so, that my bodye mayst lye vppermost and couer theirs, to defende them from the foules of the ayre, lest they deuour my sonnes bodyes, for it maye fortune they maie be buried.
I beseche thee also that my mouth and tongue when I am deade may touche my sonnes faces, that so I maye both embrace and kysse theim. But what do I delay or tarye any lenger, seynge the enemy denyes me this, to kisse thé

whyles we are yet alyue? See thou therefore that our bodies be not seuered, and if Schimeon will not permit this, that our bodies may be ioyned in this world, yet can he not let our souls to be ioyned, for after I shalbe once dead, I doubt not but I shall see the lyght of the Lord. His sonnes hearing their fathers wordes began to wepe very sore with their father, who sayd vnto them. Alas my sonnes why wepe ye? what auayleth teares? why doo ye not rather go before me, and I wil follow as I maye, for what should I do now, seyng God hath geuen me into the handes of a moste cruel tirant, who spareth nether mine age nor youre youthe? But I truste we shall lyue together in the light of the lord, and although I can not be suffred now to see you enough, yet when we shall come thyther we shalbe satisfied with beholding one another. Go ye therefore my dear sonnes and prepare vs a place. O that I might goo before you, the lorde knoweth, I would doo it gladly. But

ye

ye my ſonnes, maruell neuer at thys that is chaunced vnto vs, for it is no new thing, ſuche lyke hath happened before this in the time of the Chaſmonanites, when as Antiochus bi his wickednes put to death the ſeuen brethern yong men, in the ſight of theyr mother whiche was a righteous and a godly woman, who chaunced to find this mercy at the lordes handes, that ſhe might kiſſe her ſonnes and embraſe them, as they alſo kiſt one an other before they died. Al thei wer put to death by the crueltye of the vncircumciſed king of the Macedonians, yet obteined they that whych is denied at this daye to vs ỹ are put to death by Schimeon, who bathe the name of an Iſraelite, who beareth alſo the couenaunte of oure father Abraham in his fleſh. And would God it mighte fortune vs to liue in their inne or place of reaſt, whiche al be it it wil not be graunted, yet we ſhalbe their neighbsoures, ſeinge that we alſo die for the law of ỹ lord. Therfore be of good comfort my sõnes

and lament not for my sake, for I iudg this my miserie easier, and not so great as the calamitie of Zidkiahu, whose sonnes were firste killed, then his eyes put out by the king of Chaldea, and he lived many yeres after: we are so much the more happier in my minde, because we shal dye together. Then said Amittai to Schimeons seruaunte whiche should kill him. Make spede I pray thee and kil me firste before my children die, then after kill them also that we maye die together, for so it is more expedient for vs then to se the temple of the lord tourned into a butcherye or slaughterhouse to slea men in. After cryed he vnto God, saiyng: I beseche thee, O Lord God most high, whiche dwellest in the hyest, iudge this Schimeon accordynge to his workes, reward him according to his deseruings. For thou art the god almighty, & dreadful, let not this thief die therfore amongst the people of thy pasture, but ỹ his death maye be seuered f ō the death of other men, let him dye a horrible and a sodayne death, that he

haue

haue no time to confesse his sinnes, and to returne him selfe to thee, that thou maiest receiue him (for thou art wont to receiue them whiche turne to thee by repentaunce) for he is not worthy of repentaunce, which hath spoyled & wasted many goodly thinges in thy tẽple, besides that, hath murdered most holye men in the same. To thintent therfore that thy iudgementes may be declared in him, I beseeche thee make him to be taken of his enmies, together with his wife, children, and family, & al that euer loue him. Neither geue vnto his soul any part with the people of god, nor let his portion be with the iust men in thy sanctuary, for he is vnworthy of thẽ, because he hath not only sinned him selfe, but hath caused Israel to sinne. Wherfore let his iudgmẽt & sentence go forth frõ thy sight, ỹ he may se his wife, children, & his hole heuse led into captiuitie & bõdage before his face. Afterward let him die a straunge death, such as neuer mã herd of, let him be kild of most cruel men, which whẽ thei haue smitẽ him

may

may after quarter him also whiles he is yet aliue, and that he may see his go into bondage. Let him also be a curse before al that shall see him. Moreouer let him perceiue that my wordes and destenye is better then his, when as I go vnto thee, in that great light, which he shalbe depriued of. After these wordes Amittai said to the seruaunt, who was appointed to kill him, I beseche thee, let me finde so much fauour at thy handes, that when thou hast slain my sonnes, thou wouldest kill me with the same sworde, while it is yet wet with the bloud of my sonnes, that our bloud may be mingled, and this maye be a recreation to my soule. Kil me also in the sighte of the Romaines, that they maye auenge me and my sonnes vpon this most cruell Schimeon, they shalbe witnesses againste him, that I was not their frende. But would God my matters were all in that state as they were before, for then should they perceiue me to be an ennemye of Schimeons, and a frend of theirs. Would

God

God I had withstanded Schimeon at the first so earnestly, as I made warre vpō the Romaines, that I might haue auoided his cruelty from the people of God: when he had said al these things he prayed before god almighty, saying. O God which dwellest in the highest, thou only art most mighty and fearful open now the eyes of thy iudgements, consider and iudge betwirt me, and seditious Schimeon, whose malice is be comen vnmeasurable vpon the people of God, that he whiche sheadeth the bloude of them that feare thee in the midst of the temple, may be rebuked of thee with thy rebukinges according to his workes, make spedy vengaunce, & prolonge not, and that for the deathes sake of thy saintes: for thy iudgemētes are the iudgementes of truthe. Then Schimeon gaue commaundemente to four cut throtes of his, that thre of thē should kil Amittais thre sonnes before their fathers face, & the fourth shoulde kil Amittai him self: and so the blud of the sonnes was mixte with the blud of

their

their father. Afterwarde Schimeons seruaunte tooke the bodye of Amittai: and layde it vppon the bodyes of hys sonnes, as his desire was, then tumbled them ouer the walles. After that commaunded Schimeon that Chanaanehu ꝑ hie ꝓiest shuld be put to death, whose bodye was caste vnto the bodies of Amittai and his sonnes. Aristius also the scribe, one of the noble men of Jerusalem was killed at the same time: and ten mo iust men of his kinred and house because they murned for the deathe of Aristius. It fortuned while Schimeon was a killing of those ten, certaine substantial rich men passed by, and were wonderfullye amased when they sawe the thynge, sayinge one to an other. Howe longe wyll God suffer the malice of Schimeon, and wyll not searche oute the bloude of iuste menne, nor reuenge them? Certain seditious persons hearinge this, tolde it vnto Schimeon, who commaunded them to be apprehended and murthered the same daye.

After

After this, there passed by a leuen of the noble men of Ierusalem, whiche seinge two and foure innocentes to be put to deathe by Schimeon, they lift vp their eyes to the heauens, and said: O Lord god of Israel, howlonge wilt thou hold thy hande, and kepe in thine anger againste these transgressoures of thy wil: whiche whan Schimeon heard of: he commaunded them to be apprehended, and killed them with his owne handes. Eleasar the sonne of Anani the priefte seinge the malice & wickednes of Schimeon to be great, that he made away the iust and godly men of the city, & that there was no hope left: he toke ꝯ toure of Ierusalē, remained in it, & kept it with his. Iehudas also a captaine ouer a M. men, whiche kepte a turret ꝯ Schimeon had made to put iust and godly men in, gat him vp vpon the top of the walles, and cried to ꝯ Romains, if peraduenture they would deliuer him & the rest that were at Ierusalē. Wherfore he wēt about to escape with his. M. men that he had

with

with him, & came toward ỳ Romains. But the Romaines trusted them not, thinking he had spokē thys for deceit: wherfore they came not to helpe him. Schimeon vpon this killed Iehudas, & the thousand men whiche he had with him, and commaunded their bodyes to be tumbled ouer the walles in ỳ sighte of the Romains. Then Schimeon cried to the princes and captaines of the Romains, saying: Lo, these are Iehudas company, these would haue come forth vnto you, take their carcases to you & reuiue them againe if you can, or elsse deliuer the reast which yet liue out of our handes.

GOrian the priestе, father of Ioseph the priest, whiche wrote this booke to the Israelites, was at that time in bondes and prison in a certain turret, a man of great age, vpon a hundred & thirty, and no man could come to him, nor fro him. Ioseph therfore wente to the turret where his father was kept, to knowe howe he did. He beheld also the Turret a farre of, if he might

espy

espy his father and comforte him. And as he passed by, lokinge vp to the turret, the seditious hurled a stone at him, which hit him on the head, that it ouer thrwe him. The seditious seinge Ioseph cast out of his charret, determined to go downe vnto him: but when Titus had knowledge thereof, he sente a great strength to help him vp againe, and to defend him that his ennemyes did him no wronge. The seditious goinge aboute to take Ioseph, sounded a trompet very loud, which whē Iosephs mother that was kepte in Schimeons house hard, being now very old, lxxxv. yeares, asked what was the cause of that hurly burlye. They tolde her that the seditious issued oute at that shoute against Ioseph to take him. When she hard that, by and by she ran out of the house that she was kept in, and climed vp the walles, as though she had bene a wenche of.xviii. yeare olde, tare her heere, and cried out weping, and saying before al them that were ther presente. Is my hope then come to this,

could

could I euer haue loked that I ſhould haue ouer liued my ſõne, & that I ſhuld not be ſuffred to ſee him & to burt him: I had truſted he ſhuld haue buried me, and that he ſhould haue bene a help to me in mine age, and when my whole family by the ſeditious was almooſte made away & extinguiſhed: yet I ſaid, this ſhal cõfort me. Now therfor what ſhal I do, when I haue none left to cõfort me of al my children that I bare, for betwene the ſeditious and the gentiles oure ennemies, they haue ſlaine, xviii. ſonnes that I had, & what ſhal I do now frõ henſforth, but couet death? for I deſire not to liue nowe anye longer. And how ſhuld I receiue any conſolation whan I ſee my ſonne dead, & I cã not bury him? Lord that I might die by and by, for I can not liue anye longer ſence my ſonne Ioſeph is dead. She wente vp yet farther vppon the wals, till ſhe came to the turret where her huſbande was in priſon, & ſtretch out her hands toward heauen, cryinge with a loud voice: O my ſonne Ioſeph,

my

my ſonne where art thou, comes ſpeke vnto me & comforte me. The ſeditious hearing her, laught her to ſcorne: but the Romains when they hard her, and knew of Ioſeph that it was his mother, they wepte & lamented her caſe, & manye of the Ievves alſo that were in Hieruſalem, but they were faine to refrain it, leſt they ſhuld be perceiued of Schimeons cruel cutthrotes. Then Ioſephes mother ſaid to the ſeditious that were by her vpō the walles, why do ye not kil me alſo which bare Ioſeph my ſonne, and nurſt him with theſe breſts: ye ennemies of the Lorde haue murthered him with other iuſt and righteous men, why kill ye not me alſo: God be iudge betwixte me and you that haue killed my ſonne giltleſſe. The ſeditious anſwered her, canſt thou not if thou liſte, fall downe ouer the wal and dye: we will geue thee good leaue. When thou haſte done ſo, the Romaines ſhall take thee vp, and burye thee honorably, becauſe that thou arte Ioſephes mother, who is their frende.

The

She answered, how shoulde I do this euil vnto my selfe, to kil my selfe, and constreine my soule to go forthe of my bodye, before that God do cal it? If I should do so, I shoulde haue no hoope left in the world to come, for no bodye will burye them, whome they perceiue to haue killed them selues. These and such like, while she reasoned wisely, the seditious heard and mocked her. Wherfore she wept the more aboundantlye, so that the Romaines and other godly men, hearing her wisdome, could not abstein from weping. Ioseph when he hard his mother speake, he gate on armour, and approched to the walle, accompanied with moste valeaunt Romaines, to defende him from the arrowes of the Iewes, and spake to his mother. Fear not my deare mother, nor take no thought for me, for I haue escaped the handes of the seditious, God hath not suffred me to come into their handes. Wherefore I haue hard the wordes of those wicked counselloures that aduised thee to kill thy

selfe,

selfe, and thine aunswere agayne to them, whiche before thou gauest them I knew thou wouldest aunswere. God forbid I say, God forbid that Iosephes mother and the wife of Gorion should consente to the councell of the wicked. Wherfore (my dear mother) be content and beare the yoke of the seditious patiently, and humble thy self before thē. Neuer striue against the miseries and calamities of this time, vvhich thou canst not alter nor remedy. For they shal perishe, but we shall stand and continue.

There were certaine men of Hierusalem at that time that came to the Gates, ouercame the warde, and gate out with their wiues and children, and so escaped to the Romaynes, because they could no lenger abide the famine and the iniquity of the seditious. They were faythful citizins and of great auctoritie, whom when Ioseph heard of, he brought to passe that Titus spared them and receiued them to mercy. For Iosephe bare witnesse and reported for

them that they were noble men of Ie-
rusalem. Wherfore the Romayns re-
ceiued theim, and gaue them fode and
sustenaunce, but certain of them could
not bronke nor take it because of their
great honger wherwith they had bene
longe pined, and when the meat went
downe into their bealyes, they dyed
straight. And their little children when
thei sawe breade, they fell vpon it and
toke it in dede with their teeth, but thei
were not able to chew it, and dyed hol-
ding the breade betwixt their teeth. Ti-
tus seing them dye when they tasted of
meate, had ruthe and compassion vpon
them, and was very sorye, saiyng vnto
Ioseph. What shal I do for thy people,
which assone as they beginne to eate,
dye straightways Iosephe aunswered.
My Lorde, I remember I haue seene
thys experience that they whiche fast
longe, and after wonlde take meate,
fyrste they dronke a little sodden milke,
or elsse eate of a certayne Corne called
Simill sodden in mylke, wherewyth
they strenghthen their bowelles before

they

they take meate: specially such as walked through wildernesses, whose bowels were longe empty when they came to places inhabited and founde meate, they were wonte to vse this meanes. Therfore Titus commaunded his men to do as Ioseph bad them, wherby many of the Iewes recouered, and many dyed of the flyxe. These Iewes whiche were escaped thus out of Hierusalē to the campes of the Romayns, had swalowed vp first their gold siluer, & precious stones to hide thē, least thei should be found of the seditious. They therefore whyche recouered and brouked meate, when they woulde satisfye nature, thei went alone out of the campe, & after sought their gold & siluer, & precious stones, whiche were disgested in their excrementes, and so did they euerye daye. At length certaine Aramites and Arabians espiynge the Iewes to vse this fashion, tolde it amongst their fellowes one to an other, and made a conspyracye to laye wayte for the Iewes, and whom so euer that they

gate, they ript their bealies to finde the Goulde and other iewels whiche the Iewes hadde hidde there. And by this meanes the Aramites and Arabians had murdered two thousand Iewes. But when Titus heard of this, he was wonderfull wrothe, and commaunded them to be apprehended that had done this wicked dede, & to be put to deathe, whose goodes wer geuen to the Iewes that remayned alyue. They that were put to deathe for this facte, were two thousande Aramites and Arabians together. After this Titus seing his princes and captayns to haue decked their armoure with gold and siluer, some of them also to beare golden scepters, and some of siluer, wyth other ornamentes vpon their heades, he called them together and said vnto them. Laye awaye this geare, these thinges are they that prouoked the Aramites and Arabians to woorke this wyckednesse againste these poore and miserable Iewes which fledde forthe vnto vs, that they myghte liue vnder our protection. The Captains

taynes therfore and princes of the Romaynes hearynge the commaundemẽt of Titus, were obedient, & straight laied away from them those ornamentes of golde and siluer. Titus also gaue commaũdement that the rest of the Arabians and the Aramites shoulde be banished the campe, and that no man hereafter shoulde commit any such heynous dede agaynste the Iewes. Notwithstandynge when as any Aramite or Arabian coulde get any Iewe farre out of the campe that no man see it, he killed hym. Of the Romaynes in the campe, no man either did or saide anye euyll to the Iewes, saue certayne vngodlie Ruffians whiche hadde learned at the Aramites and Arabians those euill and wicked pranckes: for they also when they chaunced to mete wyth any Iewe out of the Campe, if there were no man by, they killed him, and toke away his gold and siluer that lay hydde in his bowelles. When thys came to Titus eare: he commaunded to make Proclamacion in this wyse.

Whosoeuer he be ꝑ hath seene, heard, or knowē any thing of this horrible dede which is cōmitted of certain Romains vpō the Iewes, or whosoeuer hath done any such thing him self: let him come & make relatiō to Titus, which if he do, the matter shal be forgeuen hym, if not, he shall beare the burden of his owne wickednesse and stande at his perill, if anye thinge be proued by him hereafter. Therefore certayne Romaynes which knew with thē selues that they hadde committed the dede, and beinge afrayed of Titus, reasoned wyth theim selues thus: if we do not confesse vnto hym the truth, he will by his wisdome searche out these offendours, and punishe them by death. Wherefore trustynge vnto Titus wordes of the proclamation, they came all, whosoeuer had either done it hym selfe, or knowen other to do it, & declared it vnto Titus saiynge: This haue I done, this haue I knowen, this was I accessarye vnto, and haue not hitherto made thee priuy therunto. There were of thē in nū-

ber

ber.ccc.and.xx.meny made this confessiō, al those Titus cōmaunded to be cast into hoate Ouens, and to be burned. This done, the Iewes were moze safe euer after in the Romaynes Campe without all ieopardye, no manne hurtyng thē either in woꝛd oꝛ dede. Yea, if anye Romayne founde a Iewe abroade wanderyng, he conducted hym gentilly and peaceably into the campe. There was a certayn scribe of Hierusalē at that tyme, a faithful mā, whose name was Menachen, son of Seruk the scribe, whose aunceters had serued Esdras the scribe of woꝛthi memoꝛy in Babilon, he being a keper of the least gate which was in Ieruſalē vpon y̑ side toward y̑ bꝛoke Kidron, noted the nūber of the dead y̑ were caried foꝛth to burtyng bi that gate, & found thei came to a xv.M.8.C.and.8. persons, which were al of the nobles & gētilmen, oꝛ at y̑ least of the substāciallest of the Iewes. Titus on a tyme (Ioseph being pꝛesent) asked the questiō of those pꝛinces of the Iewes which were fled vnto him, saiynge:

I

I charge you vppon your fidelitye to shewe mee howe manye Iewes bee deade in the Towne sence the tyme I besieged it to this daye. They gaue hym the naumber therfore euerye man as farre as they knewe of the deade whyche were caried forthe at all the Gates to be buried, and the summe came to. vii.hundred thousande, fyue hundreth, seuentye and fyue, besides them that euerye where laye deade in the houses and streates, besides theim also that were slaine in the Temple, and they that laye here and there vnburied. Whiche when Tirus hearde, he marueiled greatelye, and saide: It is well knowen to the Lorde GOD of heauen that I am not the cause of these euiles. For I desiered to bee at peace wyth them ofter then once, but the seditious euermore woulde nothinge but warre warre.

At

AT that time the hunger began to ware very greate in the towne amongste the seditious, whiche neuer lacked before this, for they tooke it alwaies from other mē by force, til now at the lengthe they felte hunger themselues: so that after they had eaten vp all their horses, they eat also their dōg, and the leather of the charrets. Nether was there left any grene bowes of the the trees, nor any herbes that the seditious might get to eate. For the Romains had hewed downe al the trees, and cut downe all the bushes rounde aboute Ierusalem by the space of. xiii. miles, so that the hole field and territory of Ierusalem was spoyled, whyche heretofore was replenished with meruelous goodly gardens and most pleasāt peradises. After that the Romains made vp an other iron Ram, very terrible: this they bended againste the walles to see if there were any souldioures left in the towne so stout as they were in times past. Wherē the captains of ỳ seditious saw that, they issued oute with

wt their companies against ye Romains and slue very many of them in that skirmishe. Wherfore Titus saide, it is not wisdō to fight with thē any more, but rather with the Ram to shake and batter the wall, for they haue no mo but this wal left, and so we may bring in our hole host at once vpon them and subdue the seditious. This counsel of Titus was liked of all the princes and people. The captaines of the seditious mistrusting no lesse then the Romains intended, that they would be occupied hereafter in battering their walle, began to build a countermure within ouer against the places where the Romains wrought with their Ram, whiche was in the plaine, by the tombe of Iochanan the hie priest, for there was none other place besides ye they might come vnto with their Ram. And there the Romains had made. ii. breches in ye two other walles before. The seditious made this countermure, because they were not able to burn ye iron Ram, as thei had done before, being now almost

famished & so pined away ꝑ they could scarse stand vpon their legs, for if they had bene so lusty as they were before, & able to set a fire thengins, ꝑ Romains had neuer bene able to win the town, but shuld haue bene cõpelled to leaue ꝑ assault, as they were cõstreined to geue ouer skirmishing & fighting. On a certain time whẽ the Romains fled, ꝑ seditious pursuing killed many of them, they said: ꝑ Romains wil once be weary, leue of their sege & go their waies, ꝑ we mai dwel at liberti, & turn to ꝑ lord our god. And whẽ thei returned at this time or at any time prosperousli into ꝑ town, they oppressed ꝑ people ꝑ more: cruelly eracting fode of them, & saying, gene vs meat, if ye wil not, we wil eat your flesh & your sonnes. But the Romaines toke courage to them selues, determined to fight stoutlye, and saide one to an other, let vs sticke to it harde and be valeant in our fightes, it shalbe shame for vs to fle from these feble and hunger starued Ievves, which are more like deade persones then liuinge.

Ther-

Therfore they began more earneſtlye to ſet vppon the walles and to make a battery ſodenly, they bet down a great parte of that inner wall whyche the Jewes had newly erected, and gaue a great ſhout, ſaiyng: Jeruſalem is won, we haue gotten the town. But when they loked a litle further, they eſpied an other countermure raiſed ouer againſt the breche. Wherfore ỹ Jewes throughe the town gaue alſo a great ſhout, & ſounded their trõpets, reioyſing that they had builded another new coũtermure for that which was batred doun. The ſame was in captain Iehochanãs ward. The Romains ſeing the coũtermure, & hearing the Jewes make ſuch triumphs in the town: wer much aſtonied, al their ioy was daſhed & turned into dumpes, ſo that they could not tel what they ſhoulde do with that ſtubburn people of Jeruſalem whyche had done thẽ ſuch damages. The Romains ſet vpõ the town again an other way, whome Titus willed rather to remoue thengin, & bende it to the newe walle,

whiles

whiles it was yet grene and vnsetled, saiyng: let vs batter it, and we shal see it fal by and by, and then shal we enter the towne. The Romaine captaines folowed not Titus counsel, but scaled the wals which they had battred. The Iewes defending their countermure, fought with the Romains within the breche, repulsed them from the wal & the town: & so hauing abated much the strength of the Romaines, returned to their lodginges. Then said some of the Romaines, we will neuer besiege this towne anye longer, for we shal not be able to get it whiles we liue. And therfore let vs breke vp and depart before we be al destroied with this siege, for except we do so, we shal al be consumed therin. Titus seing his souldiours to make so hard a matter of ỹ winning of the towne, called them al together and said vnto them. Tel me nowe ye Romaine princes, do ye not know that all vvarres and other businesses vvhatsoeuer they be: are more harde, and require greater diligence in the end, then

in

in the beginning: in which who so trauail, if they faint in thend, do they not labour in vaine: euen as your laboure shalbe in vain, if ye geue ouer the sege now. Consider a ship, whan it hath cõpassed the hole sea, and is now readye to arriue at the shore, beinge troubled with a tempest, if the mariners shuld then be negligent, the ship may easely be lost, & al they which are in it perish, the mariners disapointed of their purpose, in that they shal not atteine vnto the place whiche they coueted to come vnto. Likewise builders if they finishe not their worke, but leue of afore they make an end: is not al their labour lost and spent in vaine? Husband men also if they til their grounde, and then sowe it with seede: shall they not loose theyr paines, vnlesse they will also mowe it? In like manner, you haue foughten verye longe againste this citye, manye Princes of you and worthy men haue bene slaine, and now you maye see the strongest walles of the town are brokē and made equal with thearth, the peo-

ple

ple your aduersaries is consumed with hunger, pestilence & swoꝛd. What shal it then anaile you al that euer you haue done, if you slake your diligence, and wil not finisshe the woꝛke of the sege? haue you not then employed your labour in vain? And why should this new wal so dismay you? ye whye do ye not pꝛepare your selues to beate downe this new wal, which is muche slenderer then thother thꝛee that ye haue cast downe? If so be it ye should determine to leaue of the sege, had it not ben better foꝛ you to haue done it at the beginning, whiles your armye was yet whole? Nowe, when as your are few, & your most valiaunte soudioures slaine: why do you not rather chuse to die thē to liue? Did not you once enter thys towne, in the time of Nero Cesar, to defende his name? Nowe therefoꝛe when Vaspasian my father reigneth, who is not onlye of greater power then Nero, but also moꝛe gentle towarde you then euer was Cesar, if you shoulde abate and slake youre

ende-

endeuoure and diligence: it shoulde be to your greate shame and repzoche. Whye take ye not ensample of these Jewes valeantnesse, whome nowe alreadye, swozde, pestilence, and famine hath wasted, so that they haue no hope left: neuertheleſſe they fighte still and neuer geue it ouer. Do you not se euery day, how some of them issue oute of the towne, and boldly assaile the Romaines, not without iespardy of their liues, in so muche that sometimes they die foz it? Whiche thinges they do foz none other cause then to get the prayse and renowne foz their great prowesse. When as Titus had wel debated these thinges and suche lyke in the eares of his souldioures: a certain valeant man named Sabianus said vnto his felowes. Who so dare go wyth me to assaulte theese Jewes, let hym come hither to me, that we may fulfil the commaundement of Cesars sonne our Lozde and master. And forthwith he toke his target and his drawne swozd in his hād, made toward the towne with a.xi. tall

felowes

tall fellowes followynge him, whose valiauntnesse and courage Titus wõdered at greatlye. The Iewes kepte their warde vppon that parte of the wall, where the Romaines had had a repulse of late: so when they sawe Sabianus and his companye drawe nere towarde them, they began to assayle him with stones and arrowes, but Sabianus settinge light at them, urged the Iewes. Shortlye one of the Iewes met with him, and gaue him suche a blowe that he felled him to the ground: yet he gate vp againe and foughte for all that wounde manfully, as one that had rather leaue his life then the fight, till an other Israelite came & slue him out righte. Three also of his fellowes were killed fightinge valeauntly in the place, thother .viii. returned to the cãpe so sore wounded, that they died the nexte daye euerye one. Further, other Romains seing Sabianus act, & studyng to do the like: the nexte nighte they toke a counsell vppon a twentye of them, and agreed to assaulte the towne.

This their enterprise whē they vttered to the standarde bearer of Titus, he and many other of the Romains went with them. They al scaling together & clammering vp by the breches, gat vp vpon the wal, sounded a trompet, and gaue a great shout. The Iewes being at their reast as men oppress with hunger and wearinesse, & hearinge this larum and shoute of the Romains: were wonderfully amased, not knowinge what the matter mente, or howe they should defende them selues. Titus also heard the shoute, and whan he had inquired the matter: he chose oute certain valeaunt men, and drue toward the breches with them. In the meane season the day was broken, and the Iewes rising frō their slepe, espied Titus vpon the walles, and marueiled therat greatelye. The Romains therfore gatheringe toward Titus, came verye thicke into the towne, some by the breches of the wall and other some through a vault, by the whiche the Iewes were wont now and thē to issue oute and in. The Iewes set thē

selues

selues in aray against the Romaines in the very entry of the tẽple: vpon whõ ỹ Romains ran with their bȝaren swoȝdes foȝ they had none other armour, nȝ the Iewes nether being so hastily take at such a seden. The battail wared very harde and wonderful vehemente on both parties, the like was neuer seen in Ierusalem, noȝ heard of in ani time, foȝ euery mã clauc hard to his next felowe, and no man couild flee on no side, wherfoȝe ỹ battails wart strong in lamours & shoutes on both parties: now the ioyful shoutes of the vanquishers, now the waillinges on the other side of the that were put to the woȝse. The Romaines encouraged & erhoȝted one an other to fight, saiyng: this is the day which we haue long loked foȝ. The Iewes again toke heart vnto thẽ, saying: it botes not to fle hence, but foȝ the gloȝy of the loȝd and of his temple let vs die manfully as necessiti cõstreineth vs, & so doing we shalbe counted foȝ sacrifices & offrings: which earnestnes on both sides filled ỹ entry of ỹ court of ỹ loȝd with bloude, ỹ

it stode like vnto a pole or a pond. And that fight cõtinued frõ that morninge vntil that day four daies. Then a certaine souldioure of Titus whose name was Golinus, a valeaunt man as was any amongst al the cõpany of Kuttiim, he seing the Iewes to preuaile and to haue thupperhande of the Romaines, which now had left of fighting & fled, the Iewes pursuing thẽ: in a rage he ran against them, and met them at the newe wal that Herode builded, called Antochia, driue them backe, and made them take thentri of the temple again, wheras pressing into the routes of the Iewes, he was sore wounded of a certain Iew. And when he perceiued him selfe wounded, he woulde haue lepte backe, but stombled at a stone in the pauement of the courte of the temple & fel downe, where he foughte yet stil, til a certaine Iewe killed him outrighte. He foughte in deede verye boldly and valeauntlye, but vnwarily: for he considered not his grounde wherin he had to do with the Iewes. Titus waitinge

for

for Golinus returne, and hearinge him to be slain, would haue gon him self to rescue the reaste of his whiche were with him. But hys men wouldo not suffer him, fearinge leaste he him selfe shoulde be slaine. The Iewes therfore gate the vpper hande that day, and slue wonderful manye Romaines in that battaile, spoilinge them also whyche were killed of their armoure. These were the names of the Iewes y made that skirmishe. Of the company of captain Iehochanan, Elasa, and Iphtach: of Schimeons companye, Malchiah, and Iaikob a Prince of the Edomites. And Arsimon, and Iehudah, of the company of Eleasar the sonne of Anani. These with their companions made thys slaughter of the Romaines in the entranes of the temple and drone them back to the Antochia, where they kept them vp that they coulde not get oute. Wherfore when Titus perceiued that the Antochia was in the Romaines waye, and hindred them: he caused it to be taken & pulled downe to the ground.

These thinges were done vpon the .v.
Maye. day of Siuan, the third moneth, vpō the
euen of the solemne festiuall daye of
weekes, which otherwise is called Pen-
tecost, and that was the .xiiii. moneth
from the beginninge of Titus siege a-
gainst this cittye.

Shortly after, vpon the third day of the
feast of weekes, the Iewes as many
as were at Ierusalem, kept holy day
and celebrated the feaste. Titus takinge
with him Ioseph the sonne of Gorion
went vnto the house of ꝑ sanctuari where
the seditious & souldiours of the Iewes
were gathered together, and called vn-
to Iehochanan & the rest of the captains
of the seditious, to whome he spake by
the meanes of Ioseph beinge his inter-
preter in this wise: What hath this tē-
ple offended thee, (ꝑ seditious Iehocha-
nan) wherby hast thou wrought vpō it this
great euil and mischief: If so be it thou
trustest so muche to thy strengths, come
forthe to vs with thy menne into the
fieldes, and we shall fight with thee thy

kill. Is not this your solempne festinall daye: Whye then will ye fighte in that place where ye should offer your sacrifices: Ye pollute and defile the sanctuary of your God and his name, & we spare it, knowinge it is the house of God. And thonlye cause whye we make war vppon you, is your stubburne stiffnecked nesse, that you will not submit your selues to vs, whome God hathe geuen the dominion vnto, whose will ye laboure in vayne to disappoynt. Eyther therefore, if ye wyl fighte no more, humble your selues vnder ourc subiection that ye maye saue your lines: or else if ye be determined still desperatelye to fighte wyth vs, then get ye forthe from hence, and let vs goe into the fieldes, there to set oure battailes in aray, for why, will ye defile your sanctuary & hinder ẏ worshipping of your God: Muche more besides this spake Titus, partlye blaming their stubburnnes in that thei had defiled their temple, and yet ceased not to pollute it more and more: partly with fayre wordes and gentlenes exhorting

ting them to yelde, admonishing them not to resist so mighty an army, when as they could not do it without daunger of vtter destruction. These & many other thinges Ioseph expressed in Hebrue to the people as Titus willed him, but ỳ Iewes answered neuer a word: for Iehochanan had geuen a charge, ỳ no man should speake. Then captaine Iehochanan answered Titus him self, sayinge: We can offer no kinde of sacrifices more acceptable to God, then to bowe, leoparde, and habandon oure owne bodies and bloud for his names sake. Wherefore we will dye free in this oure towne, and wyl neuer come in bondage to serue you. Titus made him answer by Ioseph, sayinge: This your city, I graunt is a holy citye, and your temple is moste holye, whyche no man dothe deny. But ye haue greuously sinned, in that ye haue polluted the temple of the Lorde your God by sheadinge in it the innocente blonde of saintes and priestes of God, wyth other moste godlye and holye menne.

By

By what reason canne ye then saye that you shal be accepted for sacrifices and offerynges before God? Yea, rather God abhorreth and detesteth you vtterly, when as he requireth in his sacrifices that thei should haue no defaut nor spot, but ye are all to be spotted, so that no sounde place is in you. For tell me (I praye you) if there be anye more abhominable spot in man then synne, when as he traunsgresseth the lawe of God as ye haue done? Neither is there anye wisedome or intelligence in you. For wise men wold wisely beare with the calamities of times, and know the courses of thinges. How then are ye so foolishe to saie that ye are an acceptable and well pleasynge sacrifice vnto god, when as ye resist the wyll of GOD so proudelye? But thou Iehochanan and the rest of the seditious capitaines that are with thee: tell me, art not thou a mortall man, subiecte vnto the griefes and veracions of this life, and wormes meat as we be? Should he not displease thee that should take awaye a table or such

such like thing prepared to the honour of thee, & wouldest thou take it in good parte, & holde him excused that should do so vnto thee? Why then haste thou taken awaye the sacrifices of thy God out of his Temple, and haste stuffed it with innumerable deade bodies? Who can see or heare this, and abstain from wepinge, when he shall knowe so manie Israelites to haue suffered death by thee, and Schimeon, and Eleasar thy felowes? Nether canst thou yet apply thy minde to cease and leaue of thy malice, and yet neuertheles perswadest thi self the whyle that God is wyth thee, and that thou with thy felowes arte an acceptable and well pleasynge Sacrifice vnto GOD: nothynge perceiuynge that your synnes seperateth you, and kepeth you a sunder more strongelye then ante Brasen walle. It is true I confesse that it becommeth euerye valeant man to stande stoutelye in the defence of his people, citye, and countrey. For it is better to dye valiantlye then to com into the subiectiō of his enmy that

goeth about to plucke him from his religion, and driue him out of his coūtrey. But I came not hither for that intent to draw you from your lawe, or to banish you out of your lande, or els to destroye it and your Cities: but this is the cause of my commynge hither, to offer you peace, and to make a league with you, that you shoulde take vppon you our yoke, and be our subiectes as ye were afore. Where did you euer heare of a people in al the worlde, that hath shewed them selues so mercifull & gentle, both towardes other, & towards you, as we haue done? Hanniball the captain of the Carthaginians, after he had wasted our coūtrey, & at length was taken by vs, was he not had in greate honor & reputatiō of vs, & with such humanity hādled, y we made him king of his people? And so dele we with Antiochy the Macedoniā, & other kings y we take prisoners. Ye brag y ye kepe the watch of your god. Why thē folow ye not the exāple of Iechaniah your kinge, who to saue y tēple of your god frō destructiō, & left

left your people also shold be led away into bondage, or be destroyed with the sworde: yelded him selfe and his houls into the hands of the king of the Chaldeis. Why spare you not your owne lines, your citie, and sanctuary? Nowe therefore hearken vnto me, and I wil make a leage with you before the God of this houle, who shalbe a witnes betwirt me and you: by whom I sweare that I will neuer breake this league, neither do you anye harme, nor spoyle your goodes, nor leade you away captiue, nor yet set any ruler ouer you but a Jewe of your owne nation, euen Ioseph the priest whiche is with me shall be your prince if you think it good, and all the faithfull menne also whiche are with me shall returne to you home againe, ye shal inhabite your own land, ye shal haue the vse of the fruites therof with peace and quietnesse, without any corruption or alteration of the seruice of your God. Wherefore credite me to make a leage wyth you, and that ye may trust me the better, ye shall haue

pled-

pledges, Iosephe a noble man of your countrey, and other princes and noble men of the Romaynes. Come forthe therefore and intreate a peace with vs, bowe your shoulders and humble your neckes to serue vs like as all other nacions do, & as you haue done your selfes in ẏ time of Nero Cæsar, ẏ ye may liue & not be distroied, keping your religion safe & sound. Ioseph the priest hearing the wordes of Titus & his clemency, in that he was minded to spare ẏ Iewes, burste out aloude and wept in the presence of the capitaynes of the seditious verye bitterlye, but they nothinge regarded it. Iosephe therfore seinge that Titus coulde do nothinge wyth the seditious, said vnto their princes. I marualle nothing thoughe this citie tende to desolation & destruction, for I knowe the ende of it is at hande. But this is it that I maruaile moste, that ye haue redde the boke of Daniel and vnderstād it not, which is now fulfilled in al thinges, and yet neuer a one of you dothe marke it. The continual sacrifice is al-

ready

ready ceased a good while agoe, the anoynted Priest is cut awaye and put downe. These things although thei be most manifest, yet your herts cã not beleue thẽ. And many other wordes spake Ioseph full of admonition & consolatiõ, but the Iewes refused to heare him. Whẽ as he had made an end therfore, and the Seditious hadde so hardened their neckes, Titus turned him and departed out of Hierusalem, saynge: Let vs get vs hence least their synnes destroye vs. Wherefore he pitched hys tentes without the Citye, in the same place where he encamped at the firste. For he was afrayed both for him selfe and his armie, lest they shoulde be circũuented and closed in, and slaine cruellye in so great a Citye as that was. Certaine of the prestes at that tyme & of the nobles of the towne, with other Godlie men did wisely se to thẽselues, & came forth to Titus, submittyng thẽ selues to his mercye, & were receiued of him peceably wyth great honor. Wherõ Titus cõmaunded to be cõducted into ỹ

land

land of Goſchen, where in tymes paſt the Iſraelites dwelt in ỹ dales of Iacob their father, & Ioſeph Lord of Egypte. Thither ſent he them, & gaue it thē in poſſeſſion to theim and to their heires for euer, commaundynge a companye of the Chaldeis to ſafe conducte theim til they came to the lande of Goſchen. Titus directed hys Letters alſo to the Romayne Preſidente whyche was ſet ouer Egypt, to take pitie of the Iewes that he hadde placed in the Lande of Goſchen, to ſuſtayn and ſuccour them, and to ſee that no Romaine or other ſhoulde do them harme, or anoye them by anye meanes. Manye other alſo of the Iewes coueted to go forthe of Hieruſalem, but they were letted of the Seditious, that they coulde not doose as they intended. And who can tell whether they were intangled wyth their owne ſynnes, and deſtenyed to deſtruction wyth theyr Seditiouſſe brethren: when as their handes alſo were polluted wyth the cruelty and iniquitye of the Seditious?

Wher

Wherfore the Seditious closed vp all the waies about the temple, that none of the Iewes which were in Hierusalem might get out to Titus. When Titus knew that many of the Iewes wer desierous to flee vnto him and coulde not because of the seditious: he wente agayne to the place where hee was afore, and Iosephe with him. Whom when the people sawe to be there with Titus, they fel a weppynge, and said vnto him. We acknowledge our synnes, and the traunsgression of our fathers, wee haue all swarued out of the waye against the lord our God, for we know the mercye and gentlenes of Titus the sonne of Cæsar, and that he taketh pity vpon vs: but what can we do, when it is not in our power to flee vnto hym, bicause of ẏ cruelty of ẏ seditious? The seditious hearing theim talkyng with Ioseph in presence of Titus, & that they spake reuerently of him, & honored hys father callyng him Lorde: they ranne vpon them with their drawen swordes to kill them. Then cried they vnto Titus

tus, deare Lorde and maister rescue vs. The Romayns therfore made spede to deliuer thē out of the hādes of ẏ seditious. So rose there a fray in ẏ midst of the temple betwene the Romayns and the Jewes. The Romains fled into the place called Sanctum sanctorum, which was the holiest of all, and the Jewes folowed after and slewe theim euen there. Titus standinge without, cryed vnto Iehochanan, and saide vnto hym. Hearest thou, thou Iehochanan, is not thy wickednes yet great inough? Wilt thou neuer make an ende of thy mischiefe? Where is the honoure of thy God? Is it not written in the lawe of your God of the Sanctum sanctorum, that no straunger ought to come at it, but onelye the hye priestе, and that but once a yeare, because it is the holiest of al? And now how darest thou be so bold to kil those that are escaped vnto it, & how dare ye shede the blood of the vncircumcised therin whom ye abhor, and yet mixt their blood with yours. The Lord your God is my witnesse, that I

woulde not haue this house destroyed, but your owne wicked workes, & your owne handes pull it downe. And wold god you wold receiue our peace, which if it were once done done, we wold honour this house of the sanctuary & temple of the Lorde: yea, we would depart away from you. But your heartes are hardened like yron, & your neckes and foreheds are become obstinate as brasse to your owne undoing. For ye shal carie your owne sinnes, & die in the land of the Romaines. I and my fathers house are innocent and giltles of your death, as the Lorde and his temple, in whose presence we stand, shal beare vs witnes this day. But whē he saw that none of ỹ seditious gaue any regard to his words, he chose out of his Romaine xrr. M. valiãt fighting men, & gaue thē cōmaundemēt to take & occupy thentry of the tēple, which is a holy court, & determined to go with thē him selfe, but his nobles wold not suffer him, but willed him to remain vpō a hie place wher he might behold his sodiers fight. And

when

when thei se thee a farre of, their herts shalbe cõforted, & they shall fight accordyng as thou wilt wishe thē, but come not at thentry of the tẽple thy selfe, lest thou be destroied amongst other. Titus folowed the coũsel of his captains, and went not at ỳ time with his mē to the battel. He made chiefe captains of that host of. rrr. M. one Karilius & Rostius. ii. noble men, whō he cõmaunded to set vpō the Iewes ỳ night whē thei shold be a slepe with wearines. The Romains therfore doing after his cõmaundemēt set vpō the Iewes. But the Iewes hauing intelligence of the matter, kept diligēt watch, & withstode the Romains valiauntly al that night. But the Romaynes were not hastye to fyghte in the darke, fearinge lest it might turne to their owne harme. Assone therfore as it was daye, the Iewes deuided theim selues, and bestowed their companies at the Gates of the entraunce, and foughte lyke menne. Karilius and Rostius beset the Temple rounde aboute that not one of the Iewes

might escape out, and so the battail increased betwene theim for the space of vii. dayes, sometime the Romains gettynge the vpper hande of the Jewes, dryuynge them within the entraunces: sometime the Jewes encouraging themselues, made the Romaines retire, and pursued them to the walles of the Antochia, in this maner fought they these vii. dayes. Afterwarde, the Romaynes retourned backe from the Jewes, and woulde not fight hande to hande with them any more. Then Titus cõmaunded the Walles of the Antochia to bee pulled downe further, that there might be place for his whole hoaste to enter. The famine in the mean season grew more grieuous, so ỹ no fode was nowe left. For the Jewes began now to issue out, and steale horses, alles, and other beastes what soeuer they coulde catch, euen out of the Romayns campe, that they might dresse them some meat and sustaine their liues. Which they doing often tymes, at length the Romaynes perceiued it, & were wonderfullye displea-

pleased with the matter. Wherefore they set watch and ward round about the cãpe, lest by the disceit of the Iewes they should be spoyled of their cattel, so after ỳ the Iewes could steale no more from thence. Afterwarde notwithstanding they armed them selues, and issued out at the East gate, and brake the wal that Titus had raised for his owne safety, lest the Iewes should issue oute vpon a sodayne, and come vpon him at vnwares. A sort of tall felowes therefore of the youthe of the Iewes issued out by the breaches of the wall, & gate vp quickly to the mount Olivet, whereas they found horses, mules, asses, and much other cattel, and sleyng their kepers, they drive them before them with great shoutes into the towne. The Romayns perceyuing that, pursued them to fyghte. Wherefore the yonge men deuided theim selues into two bandes: the one to dryue the bootye, and the other to resist the Romaynes. So there was a sore fyght betwyxt theim, but the Iewes gate the vpper hande, and

went their wayes cleare with the pray towarde Hierusalem. For the Iewes came forthe constrayned by the necessitie of honger, and foughte for their liuynge: the Romaynes had no cause to fyghte, saue oneiye for shame to see their cattell driuen awaye before their eyes, for otherwise they put not their liues in ieopardye to fight vnto deathe as the Iewes did, yet was there many of the Romaynes slaine in that fighte. The Iewes whyle the Romayns pursued theim in vayne, they gate into the towne with their spoyle and pray, and straight waye tourned vppon the Romaines and driue theim backe, pursuynge theim agayne tyl they came almost to Titus tampe, whiche when the other Romaynes sawe: they came to the rescue of their felowes, and pursued agayne those yong men to kill thē or to take thē, albeit thei scaped to ſ̄ toune without any harme, saue that thei toke a boy and brought him vnto Titus. He that toke this lad was called Pornas. So the Romaynes prenayled agaīst

the

the Jewes at that tyme, and for a certaine token of victory, they hadde this yog Jewe prisoner. Pornas ý toke hym was hadde in great estimation for that act, of Titus and all the Romayns. Titus appareled the boye, and committed hym to Iosephus to kepe. This Boye had a brother amongest theim that escaped into the toune, a vyle personage euill fauoured, and of a lowe stature, hys name was Ionathan. Ye seyng his brother taken, cõmeth forth to the tõbe of Iochanan the hie priest ouer against Romaines, and cryed vnto Titus, and to all the armye, saiynge: If there bee euer a manne amongest you, let hym come forthe vnto mee, here wyll I abyde hym, and fyght with hym vppon thys grounde: and ye shall knowe this daye whether the Romaynes or the Jewes be the better menne. The Romaynes dispised hym, yet durste they not meddle wyth hym, but said: if wee kyll hym, wee shall neuer bee counted the better menne for such an acte, and if he shoulde kyll anye of vs,

it shoulde be a great dishonoure to be slayne of a wretche. Ionathan sayde to to the Romaynes, howe muche is the manhode of the Romaynes to bee regarded in our eyes: Haue not you bene slayne and put to flyght by vs: What were you then if that bandes and companies of the Gentils came not euerye daie to ayde you: If they had not helpt you, we had longe agoe eaten you vp. We haue destroyed our selues one an other with ciuil warres, so that we are but fewe left, but what are you: Who is so hardy of the best of you al to come and declare his strength, and to fyght with me: I am one of the meanest and outcastes of the Iewes: picke you oute the chiefest and valeantest man amongest you all, and you shall knowe by and by whether parte is more valiant. When Ionathan hadde spoken thus proudelye, there came forthe one of the most valiantst souldiers of ỹ Romains whose name was Pornas, the same that had taken the brother of this Ionathan and brought him to Titus, he came no

soner

soner at Ionathan, but he was killed of him streight way, leauing behinde him a diuers inheritaunce to Ionathan and the Romains. To Ionathan a fame of fortitude & valeantnes: to the Romains shame and reproche. When Ionathan had so slain ỳ Romain, ỳ Iewes chaũged his name & called him Iehonathan, by an honorable name, & gaue him a septer of dominiõ in his hãd. But Iehonathan whẽ he had gotten this victori, gaue not ỳ glory to god, but ascribed it to his owne prowesse & became verye proud withal, he was not content with one victory, but would yet prouoke the Romains, railing at them, and calling for an other valeaunte champion to be sent to him, that I might kil him (saith he) and declare my force vpon him And euen as he said so, one of the Romains whose name was Porcian stroke him throughe with an arrowe at vnwares and killed him. By whose example we may perceiue. It is euerye mannes parte chiefly e to take hede, that vvhen they ouercome their enemies, they reioyce not

ouer

ouer muche, nor vvaxe proude for the matter, for vvho knovveth vvhat ende they ſhal haue thē ſelues: These things done, the Iewes ſeing the walles of ẏ temple & the three walles that compaſſed the town to be raced & puld down, knowinge alſo that they had no hope left, nor any thing to truſte vnto: they conſulted what were beſt to be done. There was a greate huge houſe ioyninge vpon the ſide of the temple that king Salomon had builded, of a great height, whoſe walles alſo the kings of the ſecond tẽple had raiſed on height, & had decked it with timber of firre and ceder trees. The Iewes wẽt & anoynted euery where the Ceder timber of ẏ houſe with brimſtone and pitch aboũdauntly. So whan the Romains came again to the tẽple to aſſault ẏ Iewes, & purſued them vnto that palaice: they entred the palaice after ẏ Iewes (who went out again an other waye) & some climed vp to the battlemẽts of ẏ houſe, other ſet vp ladders to ſcale it. Then retoyſed they wonderfully, ſaying: the

palaice

palaice is taken: now hane the Iewes no place leste to flee vnto for refuge. Thus whan ỹ Romains had gottē the palaice & the house was thronge ful of thē, a certain Iewe a yōg mā, vowing him self desperatly to die, wente & shut vp the palaice, & set fire of the gates before annointed with brimstone and pitch. And streightway the side walles of the house, & the whole building begā to be on a light fire, so ỹ the Romaines had no waye to escape because the fire cōpalled the house on euerye side. The Iews also stode in harnets rcūd about the house leaste anye of the Romaines should escape. Wherfore so many of ỹ Romaines as entred the house, were destroied with the fire, which was. rrii M. men of war. Titus hearing the crys of the Romaines that pearished in the fire, made spede with his men to come and rescue them, but they coulde not deliuer them oute of the fire, it brente so vehementlye, wherefore Titus and his wepte verye bitterlye. The Romains that were aboue vpō the house when

whē they saw their master Titus wepe, and the fire to be betwene them that nether coulde come at other: they caste them selues downe headlong from the batlementes of the house whiche was very hie, & died, saynge: we will die in Titus presence, to get vs a name ther by. The Iewes kepte the gates of the palace, & if they perceiued any man go about to escape out of the fire, or to come downe of the batlementes: them they killed with their swordes. In that fire was a certain noble man of the stocke of kinges, whose name was Longinus, to whome the Iewes cried and flouted him, saying: come hither to vs, ỹ thou maist saue thy life and not be destroied, but he durst not go out at the gate, fearing least the Iewes wouldе kill him, wherfore he drue oute his swordе and thrust him self through before their faces. An other noble man also was in ỹ fire, whose name was Artorius, who loking forth from the top of the house, saw one of his deare frendes by Titus whiche was called Lucius: to whome

Arto-

Artorius called, saying. My deare frend Lucius get on thine armour and come hither, that I may leape downe vppon thee, and thou maiste receiue me. If I die, I make thee mine heir, if thou die, thy children shal inherite my goodes. Wherfore Lucius ran and held his lap opē at the house side, and Artorius lept down and light vpon him wyth suche waight that they both died therwith.
Titus commaunded the couenaūt that they two made before their death to be written vpon a sword with bloud, and their frendship to be noted in the chronicles of the Romaines, that it mighte be an example to all men to learn true frendship by. At that time therfore the Iewes reuenged them selues meetely wel vpon the Romains. The fire brēt till it came to the house of Chiskiiahu kinge of Iehudah, and hadde almoofte taken the temple of the Lorde, whiche the Romains seing, fled out of the toun and gate them to their tentes, a greate parte of theim beinge destroied by the crueltye of the Iewes, so that fewe of them

them remained. The reste therefore lay still in their siege rounde about the towne, sayinge: we shal not be able to win the town by the sword, but rather we must be fain to driue thē to yeld by famin, wherefore they compassed it on euery side. In the towne now had they no victuals left.

There was a certaine notable rich woman at Ierusalem, of a noble house also, whose name was Miriam, her dwelling was beyond Iordan, but whē she perceiued the warres to grow more & more in the time of Vaspasian, she came vp with her neighbors to Ierusalē, bringing with her not only her men seruants & women seruants, & all her whole family: but also her goods & riches which were very great. When the hunger was greuous at Ierusalē, & the seditious wente frō house to house to seeke meate, they came also to thys womans house & toke awaye from her by force al that euer she had, and lefte her nothinge remaininge. After therefore she her selfe was oppressed wyth

very greate hunger so that she wisht her oute of the worlde, but her time was not yet come to die. Wherfore that she might slake her hunger and sustein her life, she began to scrape in the chaffe and duste for beastes dong but coulde finde none. She hadde one sonne, & when she saw the famin ware greater & greater vpō her, she laid aside all womanhode and mercye, and toke vpon her an horrible cruelty: for when she heard her boye weepe and aske for meat which she had not to geue him, she said vnto him: What shal I do my sōne: for the wrath of God hath enuironed the whole city, in euerye corner therof famin reigneth, without the citie the sword killeth vp all, within we stand in feare of the seditious, our enemies preuail without, in the towne are fires, burnings, and ruines of houses, famine, pestilence, spoiling, and destroying, so that I can not fede thee my sonne. Nowe therefore my sonne, if I shoulde dye for hunger, to whō shoulde I leaue thee, beinge yet a childe:

I

I hoped once that when thou shouldest come to mās state, thou shouldest haue susteined mine age with meat, drinke, and cloth, and after when I shuld dye, to bury me honorablye, like as I was minded to bury thee, if thou shouldest haue died before me. But now misõne ÿ art as good as ded al redi, for I haue no meat to bringe thee vp withall, because of this great famin and cruelty of the enemies both within and without. If thou shuldest die now amongst other, thou shouldest haue no good nor honourable tombe as I wouldе wishe thee. Wherfore I haue thoughte good to chuse ÿ a sepulcher, euẽ mine own body, least thou shouldest die, & dogges eate thee in the stretes. I will therfore be thy graue, & thou shalt be my fode. And for that, that if thou hadst lined & growen to mās state, thou oughtest by right to haue nourished me: now feede me with thy flesh, and with it susteine mine age, before that famine deuoure thee: and thy body be consumed. Render therfore vnto thy mother ÿ whiche

she gaue vnto thee, for thou cammest of her, and thou shalte returne into her. For I will bringe thee into the selfe same shop, in the whiche the breathe of life was breathed into thy nosethrilles, forasmuch as thou art my welbeloued sonne, whom I haue loued alwayes with al my strength, be therfore meate for thy mother, an ignominy & reproch to the Seditious that by violence haue taken awaye our fode. Wherefore my sonne heare my voice, and susteine my soule and my life, and go to thend that is determined for thee by my handes, thy lot be in the gardein of Eden and Paradise, be thou meate for me, & a rebuke and shame to the Seditious, that they maie be compelled to saie: Loe, a woman hath killed her sonne, and hath eaten him. So whē she had thus spokē to her sonne, she toke the child, and turning her face awaye lest she should see him dye, she killed him with a sword, & after cut his body into certaine pieces, wherof some she rosted, some she sodde, & when she had eaten of them, she laied

vp the reste to kepe. The sauoure of the flesshe rosted when it came out into the streates to the People: they saied one to an other: see, here is a smell of rosse meate, whiche thinge came vnto the knowledge of the Seditious at lengthe, who wente into the house of the woman, and spake roughlye vnto her: whye shouldest thou haue meate to liue with, and wee dye for honger? The woman made theim aunswere, and saide vnto theim. Be not displeased I beseche you wyth youre handemaide for this, for you shall see I haue kepte parte for you. Sit you downe therefore and I will bringe it you that ye maye taste thereof, for it is verye goodmeate. And by and by shee layed the Table, and set before theim parte of the childes flesshe, saiynge: Eate I pray you, here is a childes hand, se here his fote, and other parts, and neuer report that it is any other womans child, but mine owne onelye Sonne that ye knewe with me, him I bare, and also haue eaten part, and part I haue kepte

for

for you. Whiche when she hadde spoken, she burst out and wepte, saynge: Oh my sonne, my sonne, howe swete walke thou to mee whiles thou yet liuedst, and now at thy death also thou art sweter to me then honye: for thou hast not onely fed me in this most grieuous famin, but thou hast defended me from the wrath of the seditious, wherwith they were incensed towards me, when the smell of the meate broughte theim into my house. Nowe therefore are they become my frendes, for they sit at my table, and I haue made them a feast with thy flesshe. After she turned her to the seditious, and bade them eat and satisfie them selues, for why (saith she) shoulde ye abhorre my meat which I haue set before you? I haue satisfied my selfe therwith, why therfore do you not eat of the flesh of mi son? Taste and se howe swete my sonnes flesh is, I dare saye ye will saye it is good meat. What readeth pitie, ought ye to be more moued therewith then a womanne? If ye will in no wyse eate of the Sacrifice

of my Sonne, when as I haue eaten therof mi self. What not this be a shame for you, that I shold haue a better hart and greater courage then you? Behold I haue prepared a faire Table for you most valiant men, why eat ye not? Is it not a good feast that I haue drest for you? and it was your wil that I should make you this feaste It hadde bene my parte rather to haue bene moued with pitie of my sonne, then yours: and how chaunceth it therfore that ye are more mercifull then I? Are not ye they that spoiled my house, and left me no kinde of fode for me and my sonne? Are not ye thei that cõstrained me to make you this feast, notwithstandinge the greate honger that I haue? Why then eat ye not therof, whē as ye were the auctors and the causers that I did this dede? The Iewes hearynge this matter, were wonderfullye smitten into sadnesse: yea, euen the gouernours of the seditious beganne to stoupe when they hearde of this, so that they all in a manner desiered deathe, they were so

amased at this horrible Acte. Many therefore of the common people stale out in the nighte forthe of Hierusalem with al their substance to the Romain campe, and shewed Titus of this, who wepte thereat, and was sorie for the matter exceadingly, holdynge vp his handes to heauen, and crynge. Thou Lorde God of the worlde, God of this house, to whom al secrets are knowen, whiche also knowest my hearte, that I came not againste this Citie as desierous of Warres, but rather of Peace, whiche I euer offered them, but yet the citizins thereof euermore refused it, although I often times intreated theim, and when they distroied one another by their ciuil dissention, I would haue deliuered theim, but I founde theim alwaies like moste fierce & cruel beastes, nothinge sparinge theim selues, & this mischiefe is come nowe so farre, that a woman hathe eaten her owne flesshe, beinge driuen therunto by moste extreame necessitie. I haue heard and my forefathers haue tolde mee all the

power that thou hast exercised in times
past towardes them and their fathers,
how thy name dwelt amongst the. For
thou broughtest them out of Egypte
with a stronge hande and a stretched
forth arm out of the house of bondage,
to whom also thou deuidedst the Sea,
leddest them throughe it drye, & drow-
nedst their enemies in the water: after
conductedst thy people through the wil-
dernes, and feddest them with breade
from heauen, thou causedst quayles to
flee vnto them, and broughtest out wa-
ter out of the rocke for them. At len-
gth thou broughtest them into this ho-
lye lande by greate and terrible myra-
cles and wonders. For thou dyedst vp
the waters of Iordane, and madest the
stande as it were on a heape tyll they
were passed ouer. Thou causedst the
sunne and the mone also to staye their
course for thy peoples sake, till they
might vanquisshe their ennemies, thou
wouldest also ỹ thy name should dwel
amongst them, and thou gauest them
this citye by inheritaunce. Some of the

thou

thou choſedſt for thy ſelfe to be Pro-
phets, which might correct thy people,
teache them, and lead them in the right
waie, to geue them warnynge of mise-
ries folowinge, that they mighte take
hede of them ſelues, and beware of the,
Thou ſtirredſt vp wiſe men amongſt
theim, to the intente Iſraell myghte
knowe what were to be done. More-
ouer, thou diddeſt chuſe of them Prie-
ſtes to ſerue thee, and to bleſſe thy peo-
ple Iſraell. Certayne Godlye menne
of theim alſo thou dreweſt vnto thee,
and in a fierye Charriot thou cariedſt
them vp into Heauen. Thou ſmotteſt
the tentes of the king of Aſſur, and kil-
ledſt in theim.cierrv.thouſand menne.
Theſe and diuers other thinges haue
I learned of my forefathers: yea, and
Ioſephe the Prieſt, a verie wiſe manne
hathe tolde mee a greate parte of the
ſame. And now Lorde GOD, this
people which I haue ſtryuen againſt
I would haue ſaied they had truſted in
thee, but thou ſeeſt thei truſt not in thy
ſauing helth, but in their owne ſwords:

thou

thou seest also howe proude they bee, notwithstandynge thy terrible signes and wonders wherewyth thou haste fought on my side againste them, whi-the they will not acknowledge. They saie, there is no manne can bringe vs vnder, because the Lorde our God will helpe vs, yea, although we be wicked: for as muche as for oure sakes he rayned breade downe from heauen, deuided ỹ sea, brought out waters forth of the harde Rocke, and staied the courses of the Sunne, and all for vs. But they consider not that thou shewedst those sygnes to their fathers for their righteousnesse sake, and these for their wickednesse thou haste stroken in vtter wartes to make their Lands desolate, and to laye waste their Cities because of the multitude of their traunsgressions, and howe thou haste consumed them with Sworde, Pestilence, and Famine, that they are fayne to eate the flesshe of their Childrene, and yet for all this, they can not finde in their hartes to humble thẽ selues before thee,

nor

nor to acknowledge thy hande to haue bene vpō thē for their wicked workes. I also haue not bene very earnest vpō them, but haue assaulted them euer gētlely. If so be it, thou wilte not deliuer them into my handes: I will get me hence from these moste wicked men, & flie away to saue my life, leaste I also perish in their sinnes, when ỹ shalt ouerthrow thē as thou didst ouerthrow Sedom and Amora. Wherefore, loe, I wil get me out of their land with spede leaste we be destroyed with them, for our eyen do see Sedom that was ouerthrowen in their borders. Yea, but this hardeneth their hartes also like iron, that they say: whye shoulde we not be like to our fathers in cruelye, for oure forefather Abraham whan as he had but one onlye sonne, he wente to sacrifice him to the lord, whome in deede I do not apprehend for this fact, for whi: I know not the misterye therof, al be it I maruel, how he had no pitye on hys sonnne. I haue heard also of a certaine king of theirs, who the same day he set

forwardes

forwardes to the warres, made a vowe to God that he would offer a sacrifice, if he should haue good successe in hys warres, and when he returned frō the warres, he offred to god his onli dought ter, and so perfourmed his vowe that he had vowed vnto God. And hereby I know they are men of a stubburn spi- rit, for what so euer it geueth them in their heades to do, ỳ they thinke muste nedes be done, and they are a noughty people & most heinous sinners. Wher- fore except thou wilt deliuer thē to me: I will gene ouer the warres, for I will not be slain with thē without al iudg- ment. When Titus had saide all these things, he cōmaunded to bring an iron Ram, & to bend it against the new wal whiche the seditious had raised, ỳ they might batter the wal & cast it downe. Then came forth many of ỳ nobles of the seditious vnto Titus & made peace with him, whome he placed amongste his chiefe men.

Shortlye after ỳ Romains set a fire a certain gate of the tēple, ỳ was shut,

whose

whose doze was couered ouer with siluer, & while the timber of it burnt, the siluer melted & ran vpon the groũd. So when ẏ gate was opẽ, there appeared the way which goeth to the Sanctũ sanctorum oz holiest of all. Assone as Titus saw it, he honozed it with great reuerence, & fozbad his people ẏ no man should come nie it, saying: take heede ye medle not with this house, til we take further deliberation what is to be done in the matter. Wherfoze he cõmaũded proclamation to be made throughoute al his campe in this wise. Whosoeuer cometh nie this Sanctuary, shal suffer death foz it. He appointed also a strong bande of men to kepe the temple, that it were not suspended and vnhalowed by anye of his. But his princes and captains answered him, saiyng: vnles this house be set a fire, thou shalt neuer subdue this people, foz asmuch as to saue it they vowe them selues to die. Notwithstanding Titus wold not harken to their cõsel in this matter, but appointed of his soldiers & such Iews as had

had made peace vnto him to kepe warde, geuinge them charge to kepe the temple and Sanctum sanctorum: leaste it should be polluted, till they had consulted vppon the matter. The seditious Iewes that remained in Ierusalem, seing the Romains departed from the temple, and leauinge the kepers there behinde them, they ranne vppon them with their swords drawen and slue the ward vp, lettinge neuer a man scape. Which Titus hearing of, he broughte his whole army thither against the seditious and killed manye of them, the reast fled to the mount Sion. The next day the Romaines set fire vppon the Sanctum sanctorum, layeng woode to the doores that were couered ouer with gold, and then set fire in them. So after the gold warte hote and the timber of the gates was once brent, the house of the Sanctum sanctorum was opē (that all men might see it) the ninth daye of
July. fift Moneth, which was the very same day that it was opened also in the time of the Chaldeis. The Romaines therfore

foꝛe when they had gotten that doꝛe of the Sanctum ſanctorum once open, and had entred into it, they made great ioy and gaue a greate ſhoute, whiles the Sanctum ſanctorum was a fire: which when Titus ſaw, he made greate ſpede to quench the fire and to ſaue the Sanctum ſanctorum, but he could not do it, there did ſo many ſet it a fire in ſo manye places. Titus therefoꝛe cried vnto them, that they ſhoulde not do ſo. But they would not heare him, foꝛ like as a vehement ſtoude of water bꝛeaketh all things, and dꝛiueth them down befoꝛe it: euen ſo with a furious violence the gentiles ruſhed vpon the temple of the Loꝛd, the fire flaminge nowe and then out of meaſure. Thus Titus cried vpō them in vaine: wherefoꝛe when Titus ſawe he coulde not refraine the people from the Sanctum ſanctorum wyth woꝛdes, he dꝛue out his ſwoꝛd, blaming the captaines of his owne people, and the other that were not Romaines, he killed them, foꝛ they in time paſte were moꝛe wont to ſpoile the temple, neuertheleſſe

theleſſe he could not ſtay them nor put them backe. He cried ſtill vppon them notwithſtãding, til he was ſo hoarſe ꝑ he coulde crye no longer. The prieſtes which were in the Sanctum ſanctorum withſtode the Romaines ſtoutlye, till they were no more able to lift vp their handes againſt them. Wherfore whẽ the prieſtes ſawe there was none other ſauegarde lefte, they lept into the fire, and diuers other Iewes with thẽ, that had hid them ſelues in ꝑ Sanctum ſanctorum, and ſo were al brent together: for they ſaid, what ſhould we liue anye longer, nowe that the temple is burnte? Titus ceaſed not to ſtrike the people to chaſe them from the temple, that they ſhould not ſinne againſt the Sanctum ſanctorum, but no man wold obey him, for they were mani ꝑ ſpoiled temple. Titus therfore being ſo wearye that al his ſtrength failed him: he fell downe vpon the ground. So whan he ſaw he prevailed nothing with his crying: he left of forbidding them. After that the houſe of ꝑ Sanctum ſanctorum

was

was burnt: Titus rose & entred into it, and saw the glory & magnificēce therof, and beleued that it was the house of the Lord, for as yet the fire had not vterly consumed al, so that he said: now I wel perceiue that this is none other then the house of God and the dwelling of the God of heauēs, nether was it for nought that the Iewes stode so earnestly in the defence therof, nor the gentiles also did not without a cause send gold and siluer to this temple frō the furthest partes of the worlde. For greate is the glorye of this temple, and it far passeth the tēple of the Romains and al the temples of the gentiles that euer I sawe. The GOD of heauen which is the God of thys house, take vengaunce of the Seditious, whose mischeuous and heinous deedes haue brought this euell vpon it. The seditious ỳ yet remained at Ierusalē, seinge ỳ Sanctum sanctorum to be burnt: thei set the rest of the temple a fyre theim selues, and al the houses also that were filled full of treasure, and all kynde of

precious

precious iewels: and where they knew there was yet some victuals lefte, they set it a fire also, leaste the Romaines should haue any commodity by it, saying: now that the Sanctum sanctorum is walled, what should we liue any lõger, and then what nede haue we of anye other buildinges or houses? After this the Romains quenched the fire, & set vp their Idols and images in the temple, and offred burnt offerings vnto them, blaspheminge, raillinge, & mocking at the Iewes and their lawes in the presence of their idols.

ABout that time was there a certain Iewe that prophecied a lie vnto ỹ seditious that remained yet at Ierusalem, bidding them to playe the mẽ and resist their enemies: for now (saith he) shal the tẽple be builded by it self without mannes hande, that God maye declare his power vnto the Romaines, which nowe glory in them selues that they haue ouercome the Iewes. Therfore if ye will fight stoutly againste the Romains, this daye shal the temple be

builded

builded by it selfe. Wherefore the seditious set vpon the Romains and slewe many of them. So the Romains enkindeled with yre, handeled the people cruelly, killinge theim like shepe, where they had fauoured theim hitherto. All these things happened vnto the people because they gaue credite to the false prophet, and market not ỹ signes that appered at Ierusalē. For the yere next before the cōming of Vaspasian, there was sene a starre ouer the Temple so bright, as thoughe a man had had many drawē swordes in his hand at once. And at the same time as the starre appered in the time of the solemne feaste called Passach: that whole night the Easter. Temple was as light and as cleare as though it had bene midday, and it continued so by the space of. vii. dayes of the feast. The men of vnderstandynge in Israel knewe well inough that this was an euill signe, but the rest of the people interpreted it in good parte. The very same time also they brought a heffer for a burnte offeringe, which

when she was sold and stroken downe that they might dresse her, she brought forth a lambe. This myracle they saied likewise made for them, and pretended good. As also this that followeth they interpreted to good. There was a certaine Gate that was called the Easte Gate, a great and wonderous heauye gate that was neuer opened nor shut, but twentye menne had inough to doe about it, the creakynge of the gynnoes and hokes whereof myght bee hearde a farre of. This Gate was founde open without anye mannes helpe, and they coulde not shutte it, tyll a greate nomber assembled and ioyned their strengthes together. After this, there was seene ouer the Temple, and the Sanctum sanctorum by the space of a whole nighte a face of a manne wonderfull terrible. There appeared also at that time fiery chariots and horsemē and great hoasts in the shye comming nye to Hierusalem, and all the Lande of Iuda. In the feast also of Westes the Priestes hearde a man walking in

the

the temple, & saynge with a great & a wonderfull terrible base voyce. Come let vs go awaye oute of thys Temple, and get vs hence. But spetially there was one passynge all these. A certain manne in the Citye of a base and lowe estate, whose name was Iehoseua the son of Chananiahu, began to crye vpō the feast of the tabernacles with a loud voyce on this wyse. A voyce from the east, a voice from the yvest, a voice from the four vvindes of the heavens, a voyce agaynst Ierusalē, a voyce agaynst the tēple, a voyce agaynste the Bridegrome, a voyce agaynste the bryde, and a voyce against the vvhole people. Which whē he cryed thus very ofte, the citezins of Hierusalem hated him, & saied to him: What cryest thou alwayes this crye? But the gouernour ꝑ then was in the citie forbade the Citizins to saye anye thing to him afterward, supposing him to be beside him self & mad. Therfore he never left crying for the space of .iiii. yere, til the warres began, saying: Wo to Hierusalē, & to the sanctuary therof.

When the warres were once begonne, and the towne besieged, it fortuned as he wandered about vpon the wals crying after his maner, and at last adding this, Woe vnto my selfe: a stone came out of an engine from the campe, and smitte out his braines. At that time also there was a writtynge founde, grauē in a stone of olde, which the Iewes redde, the wordes were these. When tyme the building of the temple shalbe brought to foure square, then it shall be destroyed. Now when the Antochia was taken and raced by the Romains, and the walles of the temple were also broken: the Iewes makinge spede to repaire the ruines and dilapidations, without any remēbraunce of this scripture, thei made ỹ tēple not square. Besides this there was a scripture founde in the wall of the Sanctum sanctorum on this wise. When the whole building of the temple shalbe foure square: then shall a king raine ouer Israel, and that king and ruler shal raigne ouer all the lande of Israell. Some interpreted

this

this vpon the king of Israell. But the Priestes saide, it is the kinge or ruler of the Romains. The whole armye of the Romains being now commed into the temple, and the Jewes also fled to the mount Syon: the Romaines set vp their vdols in the temple of the Lorde, and offered Sacrifice vnto them, blasphemynge and raylinge at the Jewes, and their god. At that tyme there came downe to the Romaynes a little boye of the priestes from the mount Syon, whiche wente to a captaine of the Romayns that was keper of the temple, and desired him to geue him some water to drinke. He toke pitye of the boy, and bade geue him water. The boy takyng the vessel that the water was in, first dranke him self, then ranne away with the rest. The captaine ranne after him hym selfe, but he wolde not ouertake hym of a purpose, because he was delited with the Boyes doinge, wherfore he let him go for the nonces, so he gate vp to the priestes & gaue the drinke. On a time when the Romains

were as they sacrifyed in the presence of Titus their Lorde, certayne of the priestes came and besought Titus that he wouldo not kyll them: to whom Titus made aunswer, why do ye wysh to lyue nowe, and not rather to dye with your brethern that haue abiden deathe for the Gods sake of thys house? Then Titus commaunded hys menne to kyll them, and so dyed they. After Schimeon and Iehochanan sent embassadours to Titus, to requyer peace, to whom Titus made aunswer in thys wyse. Ye aske thys thyng to late, and nowe cometh it to passe that ye now intreate for youre lyues, when that of so great a number of people, ye haue left none, saue a very fewe. When as also ye haue wasted al thynges most cruelly and desperatlye. Nowe after all these your mischeuous actes ye require peace, which ye would neuer receyue of me, although I desyred you neuer so ofte. For it pitied me to see youre people, some to bee hered wyth honger, and some to bee caste

out of

sute of the Citye wythoute anye buriall. But ye hardened youre neckes and wouldе neuer admit anye Peace tyll all the people were destroyed.

Therefore Titus reprehended theim with manye other wordes, saiyng vnto theim. Tell mee you Hedieous, you wycked and synnefull persones, haue not you slayne the people of the Lorde? You set his house on fire, you brought vpon this Citye all this mischiefe. Howe can you therefore persuade your selues, or presume to desire the sauegarde of your liues? and why will ye liue alone of all the Wages, righteous, innocente, Godlye, and holye menne whom ye haue slayne without anye mercye? Howe maye I committe this, not to be auenged of you that haue done me so much mischiefe? Ye desire lyfe, and yet perseuer and continue in your malyce still, holding your swerdes in your handes, and beynge in Armes, neuertheleſſe ye entreate mee to saue youre lyues. Haue we not nowe taken the Citye,

and

and also the temple, & the Sanctum sanctorū, haue wee not burnt it with fire? What is there left for you to put anye hope in, & what lake ye for to remaine? Wherfore cast away your swords, and laie awaye your armoure, & then come vnto me and entreat me, and then shal I knowe what I haue to do, peraduenture I shall be gracious vnto you, and pardon you your liues. The captaynes of the seditious, Schimeon, and Iehochanan made answere to Titus. We haue swoyne by the Lorde our God, who is God of heauen & earth, that we wil neuer bear thy yoke, no, vnder thee, nor make any peace with thee to be subiect vnto thee. Nowe therfore if it be thy pleasure to shewe vs mercye, suffer vs to go out of the Citye, and we will take our iourney into the wildernesse: whiche if thou wilt graunt vs, we will reporte that we haue founde fauour at thy hande: if not, wee wyll remaine in this place to see what wee shall determyne, and what maner of deathe we wyll dye.

When

When Titus heard this, he was wonderfully wroth and said, remaineth the pride of your hartes, and the hardnesse of your neckes yet with you still, although ye be taken? yet ye dare be so bould to say, we haue sworne that we will not beare thy yoke? yea, ye haue sworn vnto death, for ye haue despised life, when as your citye is wonne, the house of the Sanctum sanctorum is burnt, and no refuge is left you. Wher with thē cā ye put away your ignomini & shame, and what is your hope if a man [illegible]ke? Then gaue Titus cōmaunde[illegible] to the Romaines, that they should not omit any opportunity to set vpō the seditious, & by one meanes or other to destroye Schimeon & Iehochanan. There was at time a certain man of the kinges bloud, whose name was Serach, he accompanied withal his brethren and sonnes that were there with him of the kinges bloude, came downe from the Mount Sion to Titus, who receiued them honorably & getierly ordered them. When Iehochanan &

Schimeon

Schimeon vnderstode that Serach and the rest were gone, and had yelded thē to Titus: they wente and set fire vpon all that was in the kinges palaice, that the Romains should haue no commodity therby.

FRom thence they wente to the temple, where they founde certaine noble men and captaines, whome Titus had put in authoriti about the temple, of whome three were chiefe: one captaine of the horsmen, the seconde of the charrets, and the thirde of the foote men, him they killed and toke his companie alyue. This besought them that had taken him, ỹ he might be brought to Schimeon their captaine. let hym (saith he) do with me as he list, and in this one thinge let me finde fauour at your handes. They agreed, & brought him to Schimeon, who commaunded his seruauntes allone as he was come to sla him. But whyle he that was apointed to this businesse, made delay, and killed him not by and by, he whipt

downe of the hill, escaped and came to Titus, who commaunded him oute of his sighte, being wroth with him that he had not fought vnto deathe, rather then to be taken quicke. But with the Jewes was he wonderfullye displeased, that they had so dispitefullye ordered his men: wherfore he commaunded to kil all the Jewes as many as could be founde in the streetes of the Cittye, whome he woulde haue spared before, and caused proclamation to be made throughoute all hys campe for theyr safetye. Then died many of the Jewes, so that euerye place was full of deade bodies. The menne of warre of the Edomites whyche were wyth Schimeon perceiuinge howe the matter wente, they sente Embassadoures to Titus, to desire peace, and to saue theyr lyues: which when it came to Schimeons ear, he wente vnto them, and slue the chiefe of them and their noble men, the rest of the people of the Edomites fledde vnto Titus. From that time forthe Titus

commaunded his men to vse no more cruelty vpō the Iewes. Sone after fled Iehochanan and Schimeon, and hid thē selues in certain caues. The rest of the chief mē of the Iewes that were with them seing them nowe to be fled: came downe from the Mounte vnto Titus, & fel downe vpon their face before hym vpon the ground, whome Titus receiued gentlely. As for the seditious that were wt Schimeon & Iehochanan, they fought till they al died together. Thē cam forth vnto Titus one Iosua a priest sonne of Schaftai the hie priest, bringing with him two candelsticks of gold which were in the sanctuary, and the tables of gold, with other vessels of siluer and gold, and also the holye vestures decked with golde and precious stones, all those he gaue vnto Titus: who made him chiefe priest ouer them that remained nerte vnder Ioseph the priest, for Titus gaue Ioseph authority as wel ouer the priestes and Leuites, as ouer the whole people of ỹ Iewes. Then was Gorion the father of Ioseph

that

that writ this history, brought oute of the prison with his wife and children, among whō was one Bonian Iosephs yonger brother, he was a verye wise & a godly priest, by whome god bestowed many benefites vpō the Israelites. For Titus lefte him at Ierusalem, and tooke him not with him as he did Ioseph. Iosephes father lined after the city was taken twenty moneths & died. They tooke then also one Phineas a prieste who was keper of the treasure house, he bewraied and vttered to the Romains al the treasures of ỹ priestes and their vestements: he gaue also vnto Titus a mooste precious oyle wyth swete odours and perfumes, and garmentes also of purple which ỹ kinges of the second temple had geuē. Wherfore both this Phineas and Iosua whō we mencioned afore, transgressed the couenaunte of the Lord, and offended God, in that they deliuered his iewels to the ennemies of his people, whiche thei ought not to haue done, but rather to haue died for the glory of the Lord,

as

as the other prieſtes did, whiche caſte them ſelues into the fire. Thus was ỹ citty of Jeruſalem take with al the pre-cious thinges that were therein: and Titus went vp to the mount Sion, toke it, and raced the walles therof. Upon a three dales after Iehochanan ſore vext with hunger, leſte his place where he lurked, and came to Titus, fell downe afore him and kiſſed his feete, ſaying: ſaue me, O Lord king. Titus commaũ-ded him to be fettered with irõ cheins, & when he had cauſed him to be carted about the campe ſo bound, & to be mock-ked of al men by the ſpace of .vii. dales: he commaunded to hang him, & ſo gate he a luſke ende and fit reward for his cruelty. Afterward came Schimeon al-ſo forth of his den, being dryuẽ with fa-mine, he had put on kingly apparel, & ſhewed him ſelf a far of to ỹ Romaine hoſt: who ſeing him, were afraide to go to him, but he called vnto thẽ & aſkt for ſome captaine. Then one came forth & ſaid vnto Schimeon, tel me who ỹ art, & I will not kil thee. Schimeon anſwered

ther-

therefore & tolde him, I am Schimeon, that seditious Captaine of the Ievves whiche haue made you so muche a do: now I beseche thee shew me so muche fauour as to bring me to Titus thi master, which he did. Titus therfore when he saw Schimeon, he cõmaunded him to be fast bound and to be led about the whole host, that he might be deluded & mockt. Afterward he was put to a sore death: first his head was stricken of, thẽ he was cut in many peces and cast vnto dogges, so he died an abhominable death being punished for his iniquity.

The number of the Ievves aswell citizens as other that came vnto ȳ feast to Ierusalem, whiche were slaine partly by the Romaines, partly by the seditious, during the whole tyme of these warres was knowen to be thus many, eleuenth hundreth thousand, besides them whose noumber was not knowen. Only they were counted which were slaine & buried, besides thẽ also, that after ȳ death of Iehochanan &

Schimeon

Schimeon, died with Eleasar the sonne of Anani the priest, whiche were not reckened. Thei that were led prisoners by Titus to Rome, were. xvi. M. men. Titus therfore with Ioseph wente to Rome, leauing Bonian Iosephs brother at Ierusalem, who was appointed the chiefe priest of them that abode there, for that did Ioseph request of Titus, whiche he performed. The seditious were all slaine in that battaile whiche they toke in hand for the peoples sake, and the temple of the Lord. They also that Titus toke prisoners were put to vile deathes. For he reserued many to be mocking stocks in euery city where he passed by in his way to Rome; and in euery towne he commaunded some to be brought forthe and caste vnto the Lions, til they were al consumed.

There was a certain people at that time dwelling amongst the mountaines of Arat, that were called Alamites, whose power Alexander king of Macedonia fearinge, closed them in on euery side. This people although they

had

had no knowledge of the vse of ȳron, nor armour, yet this was their maner: that one of thē with a great poal burnt a little at the ende, would put to flight a hundred good souldiours, were they neuer so well appointed and armed. Vntill this yeare they were allwayes shut in: but now being oppressed with a great dearth and famine throughout al their land, they sent Embassadours to the People of Hurkan their neighbours, requiring them that thei would open the straightes of the mountayns, that they might come forth with their wiues and children to seke theim fode. The Hurkans graũted their requests, opened them the entrances of the moũtains. So they came forth, wanderyng here and there, and spoilynge diuerse countreis, til at lengthe they toke their iourneye towarde the Mountaines of the land of Madai, where thei found horses, namelye in the desert of Madai, amongste the people of Araf, they gate those horses, leapt vpon theim, and entred the lande of Madai. The president

or ruler of the countrey hearyng thereof, fled vnto the highest hilles, leauyng his wife and children behinde hym for haste, he was so afraied of the Alanits knowing their valiantnesse. Straight waye he sent to them imbassadours to make peace with them, and he would let them haue victails, vpon this condicion that thei should not spoile his cõtrey. They made aunswere, if so be it he would kepe them, and let them haue fode for the space of one monthe, tyll the corne in their owne countrey were ripe: they would returne home agayne at the monethes ende. For we desire not (saie they) thy golde or siluer, being men seperated from al entercourse & traffique with other people, nor anye thinge els then fode we seke not. This the ruler graunted theim, and let them haue a certaine graine called Mill, sodden with one kinde of flesh or other.

1514. The number of them was vii. thousãd a hundreth, fifty, and fiue thousande, a hundreth & forty persons. When the moneth was ended, and the Alanites vn-

vnderstode the corn in theyr own coũtrey was ripe, they departed out of the lande of Madai according as they had sworne, & returned toward their owne countrey. And as they were a geynge homeward, Mithridates king of Ararat came against them to anoy them, mindyng to driue theim from his coastes, least they should waste his countrey. Therefore while thei passed throughe his countrey going toward their own: Mithridates made warre vpon thē, but his men were beaten doun by the Alanites, like as Camelles fall vppon the ground whē a strong man treades thē downe. Then one of the yong men of the Alanites in dispite put a rope about Mithridates necke, and drew him after him vnto his great shame. Mithridates gate out his sworde, and cut a sunder the rope & fled. To whom the Alanites loking back, said: Go thy way, get thee home, and moue no more warre vpon vs hereafter, for we were not minded to waste thy Lande, nor to kyll thy people. For if we had euer intended it,

could we not haue done it longe agoe, when as nothinge is betwixt vs & you but the mountains of Ararat? But we wer of this minde, that we shold greatly offend to kil mē of our owne shape & likenesse. Se now how Alexāder which went about to subdue the hole earth, & to declare his power, closed vs vp with in our land, why? bicause he was afraied we should come out vpon him. But we laught him to scorne when hee did it. If we had listed, we could haue letted him from shutting vs in, & to make no peace with him, but we forced not of his dotinges. For it is our custome to kepe vs within our countrey, we seke none other land, whē as our own land is better then anye other. It pleased vs well that he inclosed vs, that the cruell wild beasts which are in the moūtains of Ararat could haue no passage to vs. The cause whi we came out now was nothing els, then that we were greued with a great derth: and we determined to be no lenger from home, then tyll our owne fruites warte ripe, and then

to

to returne as you se we do. If we had bene minded to winne your lande, had we not bene able vtterly to haue ouercome you, and to haue gotten the dominion ouer you? But nether ye nor your countrey did euer delite vs greatly, for our maners differ farre frō yours. Beholde the kinge of Madai, when he had kepte vs for a moneth, we did him no harme, we are not wonte to hurt men as ye are, that can not be content with your owne state, but must encroche vpon other mennes inheritaunce. Now therfore go and returne to your owne countrey, and so wil we to ours, without doing you any more harme: wherfore ye nede not be afrayed of vs. So the Alamites went home to their own countreis, hauing slain of Mithridates people.ccc.thousande men, and neuer a one of their owne was killed. Titus hearinge of this, was desirous to go vnto theim, to shewe theim his valeantnesse, but he coulde not doe it, because al his best men were spent in the warres at Hierusalem. Wherefore he

determined to return to Rome after he had take Jerusalē, wher he abode as yet besides the Antochia. There he had intelligēce that diuers of the Jewes were gathered together, with whō was Eleasar the sonne of Anani the priest, who during the siege, fled vnto a certain castle called Mezira, wherupon manye of the Jewes resorted to him. Titus hearinge this, that many had ioyned themselues to Eleasar, feared least after his departure, Eleasar woulde from thence make a rode & take Jerusalē, so kill vp al the Romains, & be an offence to the Romaine Empire. Wherfore he made out against him, & sent thither one Silcham a noble manne of Rome, with a great hoste to besiege Mezira, but he coulde not get it. Wherfore he sente vnto Titus for an yron ramme to batter the Walles wythall.

Whiche after he hadde receiued, hee beat doune the walles of Mezira therwyth. The Jewes seing that, rayſed a great countermure within of wodde and tymber, whiche the Romaynes set

fire

fire in, and burnt. After that they assaulted the towne from mornynge tyll nyght, at what tyme the Romaynes left of, supposynge they were not able to prevayle against Eleasars defence in the darke.

ELeasar in the mean season called together all the chiefe men of the Iewes that were with him, and said vnto them in this wise. Come hither ye sede of Abraham and kingly priesthode whiche haue vntill this daye euer prevailed against the enemies of God, let vs heare your aduise what is best to be done agaynste this multitude that is comed vpon vs at vnwares, ye see that at this time chiefly it becommeth vs to folow the courage and valeauntnes of our forefathers, wherwith thei were in time past indued. Cõsider moreouer ỹ euery thing hath his end, and ỹ there are sometimes in wars whẽ as mẽ are wonte to folowe the pursute, somtime to flee from the same whõ thei pursued & to hũble them selues before thẽ. And

It is no ſhame to be humbled and diſgraced, vvhen as all thinges haue their determinate ende. Albeit who ſo is of a haute courage, he muſt ſo eſtabliſhe his heart, that he quatie not with feare, then ſhal he be demed a valiaunt man: If ye therfore be of that courage that ye feare not death: then will I call you valiaunt menne, and worthely: Conſider the fortitude of Abraham our father, and the fact that he did, for hauing but one onelye ſonne, whom Sara bare vnto him in her age, he neuer ſtaggerd nor ſtaied at it to offer him vp to ỹ lord God for a burnte offerynge. For hee thought not that he ſhoulde kyll hym, but perſwaded him ſelfe moſt certainly that he ſhould promote him to the life & light of the lord, for as much as for the loue of God, & at his cõmaundement he ſhould haue killed him. Wey the thing that Ioſchiiahu the laſt kinge did, who ſettyng at nought this wretched life, & aſpiring to euerlaſtyng felicitie, would not auoyde the ieopardye of hys lyfe, when as he might haue done it. For al-

althoughe Pharao Necho ſaid he came not againſt him, but againſt the kinge of the Chaldeis: yet wold not Ioſchiiahu heare him, but rather p̄ceedinge againſte Pharao in armes, was ſlaine in the battaile, and went vnto that great lighte in the garden of paradiſe, which is the lot & enheritance of the iuſt. We knowe that in this wo̲rld no mā receiueth the reward of his righteouſneſſe, but it is laid vp fo̲r him in ẏ otherwo̲rld where he ſhall reape the frute of hys righteouſneſſe, that he hathe ſowne in this wo̲rld. Neither dothe longe life in this wo̲rld p̄fit a mā to thobtaining of euerlaſtinge bliſſe, excepte he wo̲rke righteouſnes, & lead his ſoule fo̲rthe of darknes into light: like as cōtrariwiſe, ſho̲rtneſſe of life hind̲reth no mā from euerlaſtinge happineſſe, if ſo be it hys ſoule haue no defecte in thoſe thinges that pertein to the wo̲rld to come. Fo̲r Abell whiche was ſlaine of hys bro̲ther, liued no longe life: yet whan he had ended it, he obteined euerlaſtinge reſt. But Kain that liued longe in thys

wo̲rld,

worlde, was a wanderer & a runnagate in this earth, and after this life, wēt to perpetual miserye. Nowe therfore, my brethren, if we also shal liue anye longer, our life shalbe a miserable life, and our daies, daies of vanitye and trauel: yea, our soule as long as it shal remain in this body, it shalbe tossed with great tribulation: but if it once go forth, then shall it reioyse and neuer be afraide. And all the dayes that it is in the bodye, it neuer linneth weepinge and mourninge, for it is the spirite of life, whiche is hedged in within the bodye, sinnewes, bones, and other members, none otherwise then if it were bounde with chaines. The spirite is also that which quickneth the flesshe, that is take of the duste of the earthe, for flesshe can not quicken the spirite. Besides this, the spirite is that which obserueth and marketh the flesshe, and searcheth the workes therof, so longe as it is in the body. Yea, the flesshe can not se the spirite, but the spirite seeth the flesshe alwayes, neither is there anye member

of the bodye hidde from it. The eyes also of the bodie cā not perceiue what time the spirite resorteth to the flesshe and departeth from the same, for the spirite of manne, whiche is hys soule, is from heauen: but the flesshe is taken from the earthe. Wherefore the soule maye remaine without the body, but not likewise the bodye wythoute the soule, and when the spirite comes to the flesh, it visiteth it as a neighbour is wonte to goe and see his neighboure, and quickeneth it: and when againe it departeth from it, the flesshe dieth, and if the soul wil folowe the desires of the flesshe, then thys is the deathe of the soule: but if it geue no eare vnto the flesshe, then shall the soule come to the lighte of life, and the flesshe shall dye.

Wherfore the soule is glad whē it departeth out of ỹ body, like as one that hath bene bound, is wel apaid whē he is dimissed oute of prisone, for all the while that the soule is kept closed in ỹ flesh, it is as it were a slaue, in moofte hard & grcuous bondage, vnder a hard

master

master. Therfore whē it departeth frō the body, it is glad, because it muste go to the garden of paradise, thus ye see that in this life the soule is compared to a bond seruaunt & slaue. Much more then this did he reason of thimmortality and blessednesse of the soule before them, whiche we haue omitted here: & when he had done that, he lamented & wept moste bitterlye for the case of the city of Jerusalem, saying.

Where is now the city of Jerusalē, that great & populous city? where is that most beautiful citye of Sīō, that holy city which made merye the whole earth? Oh thou worship of Israell, the mirthe of our heartes, whither is thy glory come? where is thi magnificence O Jerusalem, where be the hils of the doughter of Sion? where be her kings and princes? where be the kinges that were wonte to come to inquire of her welfare in her gates? where are her sages and elders, her yong and most valeaunt men, which were iocund and mery in her stretes, vpō her sabbathes

and

& festiual daies? where is her famous sanctuarye, the dwelling of thalmighty god? where is the house of Sanctum sanctorum, the habitacion of holinesse, wherin no man might set his fote but the hie preest, whiche in all ages onlye once a yeare entred into it? But now, O Ierusalem, thou wast once replenished with people, & renowned amõgste kinges, beloued of God, in thee was established the seate of the kingdome of iustice and iudgemente, whose streetes were paued with moste precious marble, whose walles glistерd and shined with the same stone, whose gates euerye one were plated with golde and siluer, whose wals were builded with great stones moste honorablye, whose preestes in the middes of the sanctuary like to angels of God and princes of holinesse, with sacrifices and burnt offerings made the lord louing to thee & thy people. How art thou now stuffed ful of slaine men and carcases, whyche haue perished some by the sword, some by famin? and how are thi sonnes that

dwell

dwelt in thee, & the straungers also ꝙ resorted vnto thee, to honor thy feastes, fallen now in thee? How art thou fallen from the hight of thy pride, & how art thou set a fire and brent euen vnto thy foundations, and art left desolate & solitary? What eye is so hard that can beholde thee? what hart so stonye that can abide to see thee? How art thou become a buryng place of carkases? and how are thy stretes made void and destitute of liuing creatures, & they whiche heretofore were replenished wyth liuing, are now stuffed with dead. How hath the ashes of fire couered thee, that the sunne can not come at thee? Howe do the auncientes men which in times past did sit in the midst of thee, in ꝙ seat of wisdom, iuogment, and iustice: now they sit by the carcases of their childrē, to driue awaye crowes and beastes frō thē, hauing their hoar heades besprinkled with dust & ashes, in stead of their glorye? And those wemen thy doughters that are lefte, they remaine in the houses of thē that made thee desolate,

not

not that they may liue, but to be vnhallowed and polluted: who shall see all these thinges in thee, and shal desire to liue rather then to die: who knowing thy magnificence that thou haddest of late, and nowe shall see thine ignominye and the dishonour of the same, will not chuse to dye: And woulde God we had bene dead before, ỹ we might not haue seene in thee thy reproch, or who would bring to passe ỹ we might lacke eyes, that we shuld not be compelled to see these mischeues ỹ are in the mids of thee: And behold we liue a most sorowful life, for our enemies euē now afore we be dead, cast lots vpon our sonnes & daughters to deuide thē amōgst thē to be their seruātes & handmaids. When Eleasar had ended this lamentacion, he spake to ỹ people ỹ was vṕ him, thus.

NOw therfore brethrē & frends take pitye of your selues, your wiues, & children, with old men which be with you, let thē not be led into bōdage without al merci, ỹ they be not cōstreined to mourn vnder ỹ hāds of their enemies:

for

for if ye do this, ye leese without all doubte, all places that are prepared for you in the world of rightousnesse, neither shall ye haue any part in the light of life. But rather with your owne handes kil them, thus if ye wil do, they shalbe coũted as sacrifices most acceptable vnto God, and that done, we wil after issue out vpon oure enemies, and fight against them till we die valeãtly for the glory of the lord, for we will neuer suffer them to bind vs with bõdes and cheins as bond slaues in ỹ handes of the vncircumcised. Nether will we se our auncient men to be haled by the berdes before our eyes most miserably, nor yet oure maides, wifes, and doughters to be vnhalowed and defloured, nor oure sonnes cryinge to vs and we can not helpe them, for what shal oure life auaile vs, after that our land is desolate, our sanctuary pulled downe, the Romains rauishe our wiues & doughters before our eyes, and oppresse oure sonnes with a most greuous and hard yoke? Nowe therfore it is better for vs

to kil al our wiues and childre, whose
blood God shal accepte thankfullye as
the blud of burnt offerings, & after we
will issue out vpon the Romains, fight
til we be al destroyed, & die for the glo-
ry of the Lord our God. These menne
therfore wente and gathered together
their wiues and doughters, embraced
them and killed them, saying: is it not
better for you to die in your holy coun-
try honorabli, then to be led away into
bondage with great ignominie & shame
into the landes of your ennemies, and
be compelled to die before the idols of
the gentiles? These sayynges whē the
people had heard: thei drove forth that
night in great sorow and pensifenesse,
weping and makinge great lamenta-
cion, but they all confest with one ac-
corde that they had rather chose to die
then liue. Therefore allone as it was
daye, Eleasars companions killed their
wiues and children, caste their bodies
into the cesterns and welles that were
in Mezirah, couering and stopping thē
with earth. Afterward issued Eleasar ỳ

prieſt forth of the town withal his mē, and forced a battel vpon the Romains, of whō the Iewes killed a great ſorte, and fought ſo long till they al died mā-fully for the Lord God.

But Titus left a remnaunt of Iſrael in the citye Iafnah and the villages thereabout, and in the citye Bitter, and Aoſſa & their villages, in whiche place Rabban Iochanan ſonne of Sakkai was appointed chief. Bonian the prieſt yonger brother to Ioſephe the Prieſte, was put in authority by Titus for Ioſephs ſake, ouer al the Iewes which were at Ieruſalem. At ỳ ſame time was Raſchbag a prince of Iſrael put to death, and Iſchmael, ſonne of Eliſcha the hie prieſt. Moreouer, Titus was minded to haue put Rabban Gamaliel, father of Raſchbag to death, but Rabban Iochanan, ſonne of Sakkai, made ſute for him, and obteined to ſaue his life. This Rabban Iochanan was he that came forthe of Ieruſalem in the beginning whē Vaſpaſian father of Titus came firſte againſt Ieruſalem, whō Vaſpaſian ho-

nourcd

noured greatly, in so much as when he returned to Rome, he commended this Rabban Iochanan to his sonne Titus, cõmaunding him to honor him, for he perceiued he was a verye wise man. Titus reigned two yeares after he had taken Ierusalem and died. He was a very eloquent man, expert in the Latin and Greke tong, & wrat diuers workes in both the tonges. He loued moste intirely iustice and equitye, for he wasted the city of Ierusalem against his will, & being compelled therunto. Yea, all the mischiefe that came vpon it, happened through the malice and noughtinesse of the seditious, as we haue touched before. And thus far of the warres of the second house.

¶ Thus endeth the destruction of Ierusalem.

# The ten Captiuities of the Ievves.

i. THe Israelites were ten times led into captiuitie, foure times by the handes of Sanherib: and foure times by Nabuchadnezar, once by Vaspasian, and once bi superstitious Adrian. First
ennache b. inuaded them Sanherib, and traunspo-sed the Rubenites, the Gadites, and the halfe tribe of Manasse. He toke awaye also the golden calfe whiche Ieroboam the sonne of Nebat had made. He ledde them into Halah, Habur, to the floud of Gozan, and to the cities of the Medes. This captiuitie was in the time of Pekah, the sonne of Remalia.

ii. The second Captiuitie. Hoscha the sonne of Ela remained, and slewe Pekah the sonne of Remalia. Afterwarde he became the seruant and subiect of Sanherib seuen yeares. Then came Sanherib the seconde time, and caried awaye the tribes of Asar, Isachar, Zebulon, and Naphtali: of whom he let go free onely one of euery eight. He toke away also

an-

an other calf that was in Bethel.

After the death of Ahaz, raigned Hiz kiahu his sone in his steede four yeres: the fourth yere of whose rain, Sanherib came and entrenched Samaria, besegging it. iii. yeares, and at length toke it in the, vi. yeare of the raigne of Hiskijahu. So led he awaye the Israelites that were in Samaria, the tribe of Ephraim, and Manasse. This is the. iii. captiuity. iii. Hezekia.

When Nabuchadnezar had reigned viii. yeares, he made warres againste Jerusalem, bringynge wyth hym the Chuteans heretikes out of Babilon, Ethiopia, Hemates, Auim, and Sepharuauim, and as he warred vpon Iudea, he toke in that countrye a. C and. l. cities, in the which there were. ii. tribes, Iuda and Simeon, whome he toke with him, & caused them forthwith to be led into Halah & Habur, vntil the king of the Ethiopians rebelled againste him, whose kingdō was on the hinder parts of Egipt. Then taking Iuda & Simeon with him, he made war with the king iiii. Sanherib perauenture.

of Ethiopia. So the holye and blessed God placed them in darke mountains. There was foure captiuities, whereby ten tribes went into exile by Sanherib. There remained yet of Iuda. Cr. thousand, and of Beniamin. Crrr. thousand in Ierusalem, ouer whō raigned Hizkiahu. Moreouer, Sanherib came out of Ethiopia againste Ierusalem the fifte time, leading with him. Cr. thousand: but the holye Lorde ouerthrewe hym there, as it is written: And the angell of the Lorde issuinge forthe, smote in the hooste of Assur. Clrrrb. thousande menne. His people therfore was slain, and no manne lefte but Sanherib and his two sonnes, and Nabuchadnezar, and Nebusaradan. Thys slaughter was in the fourtenth yeare of Hizkiahu from whiche ouerthrowe, vntill the time that Nabuchadnezar inuaded the Iewes in the raigne of Iehoiakim,
b. were. Cbii. yeares.

The. iiii. yeare of Iehoiakim came Nabuchadnezar the firste time, and caried awaye three thousande and. xviii.

of

of the tribes of Iuda and Beniamin, and of other tribes seuen thousande, all the able menne, and all their power bindinge them with chaines. This is the v. captiuity.

Seuen yeares after this captiuitye came Nabuchadnezar an other time, vnto Dophna a Citye of Antioche, from whence he ledde foure thousand and fyre hundreth of the tribe of Iuda: and of Beniamin fiftye thousande: of the other tribes, seuen. ℣. This transmigration made he into Babilon, whiche is the. vi. captiuity. vi.

Furthermoze, betwirte the firte bondage and the seuēth, were. xi. yeres of the raign of Zidkiahu. When Nabuchadnezar had raigned nintene yeares he came the thirde time vnto Jerusalē, and ouercoming Zidkiahu he brent the temple, & toke away the pilleys, the braſen sea, & the furnitures that Salomon made, and al the vessels also of ỹ house of the Lord, and the treasures of the house of ỹ king which was in Jerusalem: all the vessell he sente to Babilon. vii. Zedekia.

He slue also of the Israelites .ix. C. M. and one, besides them that were slaine because of the bloud of Zacharias. The Leuites stode singinge a songe whiles slaughter was made of them, but they were not able to finishe it before the enemies entred the temple, and founde them stãding in their place, with harps in their handes. Therfore he caried away in this captiuity ỹ Leuites which were of the seede of Moyses. vi. C. M. whome whẽ the gentiles had brought vnto ỹ riuers of Babilon, they demaũded of the Iewes: Sing vs a songe of Sion. And by and by they gnawed of the tops of their fingers with their tethe, saying: Howe shal we sing the song of the Lord in a straunge land? And the blessed Lord seing that they wold not sing a songe, he losed them and placed them on the further side of Sambatia. Moreouer, he translated and caried awaye. viii. hundred and .xxvii. thousãd, which were al borne of Iuda and Beniamin. Whereof he leste in Ierusalem vi. M. setting ouer them for their ruler

Gedalia

Gedalia the sone of Ahikam: who was slain after by Ismael the sone of Netania: wherupon the Israelites beinge afraide, fled their countrye into Egipte. This is the seuenthe transmigration and bondage.

The.xxviii.yeare of the raign of Nabuchadnezer, he toke Egipt and Tire: viii. drowned the Iewes that were therin, which descended of Amon and Moab, and of the land bordering vpon Israel, vntil they led Ieremy and Baruch with them into Egipte. This is the eighte captiuity. Then the Israelites that remained on liue in Egipt, departed vnto Alexandria and remained in it vntil they grew and encresed vnto many thousandes: and who so saw not their glory, sawe no glorye in his time. For there was in it the sanctuarye, the altare, the offrings, incenses, the ordinãce of bread, of facer, the houses of studies, & scholes withoute noumber, menne of great substãce, riches, and power. But wicked Trogianus made warre vppon them and slue verí many of them. After

came

came Alexander agaynste theim, who slue also manye of theim. These are the eyght captiuities or bondages whiche befell in the firste house, and tyme of the first temple.

ir. After the desolation of the first house lxx. yeares, Cyrus the sonne of Hester sent vnto Nehemia, Zerobabel, Baruch, and his whole societie, and they builded the seconde house. Then after. iiii. yeres of the raigne of Cyrus, after the house was destroyed, Ezra wente from Babilon wyth sortye thousande in his companye, and the Israelites were afflicted and vexed vnder Cyrus, for the space of. xxxiii. yeres. Then came Alexander the kyng of Macedonia and slew Cyrus, & whē he had raigned xii. yeres, he dyed. After hym came foure vsurpers whiche afflicted the Israelites. clxviii. yeres. But after that the sonnes of Hasmonai came, they slewe those vsurpers, and takynge the dominion from them, raigned theim selues. cliii. yeares. Then raygned one Herode the seruāt of Hasmonai, who killed his ma-

masters, and their whole familye, saue one maydē whom he loued. But shee clymynge vp to the toppe of an house, saide: There is no bodye lefte alyue of my fathers house but I alone: so she caste her selfe headlonge from the top of the House, and dyed. Herode did leye her in honye, and preserued her for the space of seuen yeare. There were that sayed he hadde carnall copulation wyth her after shee was deade. Herode, and Agrippas his sonne, and Monabaz hys Nephewe helde the kingdome a hundred and three yeres. So hast thou foure hundreth and three yeares of the seconde house. Then came Vaspasian Cæsar and Titus his wiues sonne, and wasted the second house, carynge awaye Israell vnto Rome. This is the ninthe traunsmigration. Moreouer, one Bitter remayned after the desolation and wastynge of the Temple fifiye and two yeares.

After

After that Adrianus who vsed superstition with bones made warre vpon theim, and traunspoſed Iſraell from their countrey when he had ſpoiled it, conueyinge theim into Spaine. This is the tenthe Captiuitye.

Haymo. This Adrian vanquiſhed the Iewes (which rebelled the ſecõd time againſt the Romaines) with a finall and vtter deſtructiõ, forbidding and not ſuffring them in any wiſe to enter into Hieruſalem, which he had begone to fortifye with verie ſtrong walles, & cauſed it to be called Helia, after his name. He cauſed alſo a Howe to be grauen ouer the chiefe gate of the citie, & the Iewes vnder her fete carued alſo in ſtone, in token of their ſubiection.

Hiſtoria vtriuſque teſtamẽti.

FINIS.



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William marlot

William Marlot

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